

THE RITE OF SODOMY

HOMOSEXUALITY AND THE ROMAN CATHOLIC CHURCH

VOLUME V
THE VATICAN AND
POPE PAUL VI—
A PARADIGM SHIFT
ON HOMOSEXUALITY

RANDY ENGEL

of Sodomy

volume v

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Homosexuality and the Roman Catholic Church

volume v

The Vatican and Pope Paul VI— A Paradigm Shift On Homosexuality

Randy Engel

NEW ENGEL PUBLISHING Export, Pennsylvania

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Library of Congress Control Number 2010916845

Includes complete index **ISBN 978-0-9778601-9-7**

NEW ENGEL PUBLISHING Box 356

Export, PA 15632

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Dedication

To Saint Peter Damian (1007–1072 AD), author of the treatise *Liber Gomorrhianus* on clerical sodomy and pederasty

v INTRODUCTION

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VOLUME

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The Vatican and Pope Paul VI– A Paradigm Shift on Homosexuality

The Roman Catholic Church is a hierarchical Church—no significant change in doctrine or discipline can take place without a willing pope. The enemies of the Church have long recognized this fact even when the Catholic faithful have been unwilling or unable to do so.

The paradigm shift that enabled the Homosexual Collective to gain a stronghold within the Catholic priesthood and religious life in the United States and throughout the world in the 20th century did not occur in a vacuum apart from the Holy See.

Chapter 18, “Twentieth Century Harbingers” attempts to put the phenomenon of the homosexual infiltration and colonization of the Catholic clergy within the larger context of the Revolution that has rocked the Roman Catholic Church over the last 100 years. It includes an analysis of the popes of the 20th century who opposed the Revolution and those who embraced the Revolution. This chapter also includes a look at the role that International Communism and other external enemies of the Church played in advancing the Revolution that contributed to the rise of the clerical sodomite and pederast in the Roman Catholic Church in modern times.

When I made the decision to include this section on the post-Conciliar Church and its role in the rise of homosexuality and pederasty in the Catholic priesthood and religious life, I had to ask myself whether or not its inclusion would compromise the overall integrity of the book.

I decided it would not. My research and documentation on the Homosexual Collective in AmChurch will stand on its own merit regardless of how the

reader reacts to Chapter 18 and the concluding chapter on Pope Paul VI and his alleged habituation to the vice of homosexuality.

Traditionally, Catholics have been able to separate the man from the office, but in the case of Giovanni Battista Montini who ascended the Chair of St. Peter as Pope Paul VI, the two are so inextricably intertwined that they make such a distinction well-nigh impossible. Pope Paul VI's homosexuality has had and continues to have a profound effect upon the Church both in terms of faith and morals.

Readers of both liberal and traditional persuasion may find these concluding chapters objectionable, perhaps even more so than any preceding chapter. Here I am not just referring to the unfortunate charge of homosexuality against a pope of recent memory, but also to the historical context in which I have chosen to place the issue of clerical homosexuality and pederasty.

I do not begrudge any reader his right to reject the theories I have put forth to explain the rise of homosexuality in the Church today. All that I ask in return is the right to state my case—in its entirety—for the reader's consideration. I think it is a fair proposal.

THE HOMOSEXUAL COLLECTIVE

Chapter 18

Twentieth Century Harbingers The Visionaries of “NewChurch”

Pope John called the bishops of the world to assemble. His summons will be seen not so much as a call for consultations as a demand for signatures. With many of the transformations already in place and many others well worked out on paper, John's welcome to the long, slow procession of highmitred prelates on that October morning in 1962 will be seen as the fulfillment of an extended, persistent undertaking. In perspective, the Council appears to have been a bringing of the hierarchy to Rome in order to show them what was already happening, to give them the satisfaction of a very limited amount of participation and then to exert strong moral pressure on them to put their names to each and every document emerging from the skillfully managed deliberations. Signatures were of the greatest importance, giving us as they would, credibility to the transformations, thus making it easier for the bishops to face their flocks when they returned home with a bag full of novelties.¹

Mary Ball Martínez

The Undermining of the Catholic Church

In her historic 1991 exposition on the roots of the Revolution of the Second Vatican Council, *The Undermining of the Catholic Church*, the distinguished Catholic writer and former member of the Vatican press corps, Mary Ball Martínez, opens with the thesis that since the Catholic Church is a hierarchical Church, the Vatican II Revolution was by necessity a hierarchical affair. “Any mutation in doctrine or practice must come from the very top, from the papacy itself. ... There is no other way,” she states.²

Martínez indicts six 20th century Italian prelates who embraced a vision of a “Church of the Future.” They are Cardinal Mariano Rampolla, Pope Leo XIII’s Secretary of State for 16 years; Cardinal Pietro Gasparri, the powerful Secretary of State for Pope Benedict XV and Pope Pius XI; Giacomo della Chiesa who served as Rampolla’s private secretary at the Nunciature in Madrid and who ascended the papacy as Pope Benedict XV; Eugenio Pacelli, another protégé of Rampolla who served under Cardinal Gasparri and who ruled as Pius XII; Angelo Roncalli, the future Pope John XXIII; and Giovanni Battista Montini who became Pope Paul VI.³

In the early 20th century, Pope Saint Pius X signaled “Danger Ahead” to the Catholic hierarchy, clergy and faithful in his encyclical *Pascendi dominici gregis* On the Doctrines of the Modernists, the decree *Lamentabili*, and the Oath Against Modernism. The oath was required of all religious superiors, seminary rectors and professors of theology as well as by every priest throughout the world at the time of his ordination.⁴

After this direct hit from Pius X, the heresy of Modernism was temporarily forestalled and its spread among the majority of the faithful was prevented world wide.⁵ For their part, the enemies of the Church, from within and without, simply remained at their posts and/or went underground to emerge at a more propitious time.⁶

The homosexualization of the Catholic clergy and religious is part and parcel of the phenomenon of NewChurch. One cannot understand the former without an understanding of the latter. This chapter attempts to put the issue of clerical homosexuality within the larger context of the emergence of NewChurch and serves as a preparatory text to the final segment on the Montinian Pontificate.

Rampolla and his Heirs

Mariano Rampolla del Tindaro was born in Polizzi, Sicily about 40 miles southeast of Palermo on August 17, 1843. He was ordained in 1866 and educated at the Accademia dei Nobili Ecclesiastici in Rome.⁷ On December 19, 1882, Pope Leo XIII made Rampolla a bishop and sent him to Madrid to serve as the Apostolic Nuncio of Spain.⁸ The pope recalled Rampolla to Rome in 1887, raised him to the cardinalate on March 14, 1887, and made him Secretary of State, a position he held for 16 years.

While Rampolla was in Madrid, Pope Leo XIII issued one of his most famous encyclicals *Humanum Genus*, a condemnation of Freemasonry on April 20, 1894.⁹ After Rampolla became Secretary of State, all specific papal condemnations of Freemasonry ceased.¹⁰

With the death of Pope Leo XIII on July 20, 1903, Cardinal Rampolla, a “Progressivist,” who favored a “democratic” as opposed to a “demagogic” Church, became “papabile”—the leading candidate in the upcoming conclave.¹¹

By any standard the conclave of 1903 was an extraordinary one. First, the sudden death of Msgr. Volpini, Pro-Secretary of the conclave, brought Bishop Rafael Merry del Val, a Rampolla supporter, to the forefront as Secretary of the papal election. Traditionally, it is the Pro-Secretary who bears the white *zucchetto* after the election of the new pope. The pope removes his Cardinal’s cap, replaces it with the white cap and places his red hat on the head of the Pro-Secretary making him the first Cardinal of the new Pontificate.¹²

Prior to their assembly, the French bishops were requested by the French Foreign Minister to back Rampolla, an unusual intervention at the time, but one that reinforced the going political consensus that a vote for Rampolla was a vote for the continued pro-French policies of Pope Leo XIII.

On July 29, 1903, all the cardinals in the world, save two, were sequestered for the conclave. After the reading of the Apostolic Constitutions, and the taking of oaths to observe the rules of the election process, the voting commenced. Cardinal Rampolla took an early lead with 25 of the 60 possible votes and a mere five votes for the last candidate in line, Giuseppe Melchiorre Cardinal Sarto, Patriarch of Venice.

Outside the closed doors, Rampolla’s protégés Msgr. della Chiesa, Under-Secretary of State, and Rampolla’s private secretary Eugenio Pacelli waited

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anxiously with Bishop Pietro Gasparri, Secretary of the Roman Curia for the good news that was never to come — that Rampolla was elected pope.

All appeared to be going well for Cardinal Rampolla when the unimaginable happened.

Jan Cardinal Puzyna de Kosielsko, Metropolitan of Krakow rose to speak on behalf of His Imperial Majesty Franz Josef of Austria-Hungary. The Polish primate pronounced a veto on the election of Cardinal Rampolla that by treaty made the intervention legally binding.¹³ The Imperial privilege had not been exercised in 400 years.

Prior to casting the veto, the Polish Cardinal Puzyna informed ProSecretary Merry del Val of his intentions. According to del Val's good friend and biographer, Msgr. Vigilio Dalpiaz, the Pro-Secretary, supported the election of Rampolla and vigorously tried to dissuade the Polish prelate, but to no avail.¹⁴

The action of Cardinal Puzyna on behalf of the Austrian emperor was immediately assumed by the astonished assembly to be political. Martínez suggests that most of the cardinals assumed the reason for Austria's displeasure was due to Rampolla's pro-French policies.¹⁵ Another possible assumption was that the veto had been cast because of Rampolla's alleged refusal to grant a dispensation for Franz Josef's son, Crown Prince Rudolf Von Hapsburg, to be buried on sacred ground following the murder-suicide at Mayerling in 1889. In fact, no "vendetta" existed as the Holy See had given permission for the body of the Crown Prince to be laid to rest in the Kaisergruft, the Imperial crypt of the Capuchin Church in Vienna. The burial took place on February 5, 1889, six days after the tragedy.¹⁶ Immediately upon hearing the veto, Rampolla rose to his feet to protest the Austrian veto, all the while disclaiming any ecclesiastical ambition, but the deed was done. After recognizing his defeat, Rampolla asked his supporters to cast their vote for Cardinal Sarto. The final vote was cast on August 4, 1903 with the Patriarch of Venice securing 55 votes. The coronation of Giuseppe Cardinal Sarto, who took the name Pius X, took place on August 9, 1903.¹⁷

One of Pope Pius X's first actions was to issue a *motu proprio* abolishing the privilege of veto given at different times in history to the Emperors and Kings of Europe.¹⁸ It is possible that Pope Pius X misread the intentions behind the Austrian veto, as the reason for it did not become clear until after Cardinal Rampolla's death on December 16, 1913.

Pope Pius X, however, did not misread the dangers to the Faith posed by

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growing trends in certain academic and clerical circles favoring Modernism and other heretical tendencies that were outlined earlier in Chapter 10.

After the publication of his decrees against Modernism, Pope Pius X appointed Father Umberto Benigni, a member of the Secretariat of State to head the *Sodalitium Pianum* (Solidarity of Pius), which was charged with organizing diocesan “Committees of Vigilance.” These committees were to report suspected Modernists to the Curia.

In the meantime, Cardinal Rampolla continued to reside at the Palazzetto Santa Marta behind St. Peter’s Basilica, consoled by the knowledge that although he was no longer Secretary of State, his friend Bishop (soon to be Cardinal) Merry del Val had been appointed by Pope Pius X to take over his diplomatic post. Also, all of his “favorites” who shared his “progressivist” views remained in office.

Cardinal Rampolla retained his post as President of the Pontifical Biblical Commission established by Pope Leo XIII in 1902, and on December 30, 1908, Pius X appointed him Secretary of the Holy Office.

It was not until after Rampolla’s unexpected death on December 16, 1913, that information on Cardinal Rampolla’s secret life emerged and the real reason for the Austrian veto at the 1903 conclave revealed.

The private papers of Rampolla, which were turned over to Pope Pius X for final deposition, documented the cardinal’s association in a secret, occult, Masonic sect known as the *Ordo Templi Orientis*.¹⁹ The documents confirmed what had, hereto, been known only to a few, principally through the efforts of Msgr. Ernest Jouin, a French priest and specialist on Masonic sects from St. Augustine’s Parish in Paris.²⁰

The *OTO* is a phallic cult rooted in the ancient secret occult and magical wisdom and knowledge of the ages gleaned from Gnosticism, the Jewish Kabala and Eastern Mysticism.²¹ According to one of its founders, Karl Kellner, the *OTO* brings “all occult bodies again under one governance,” including the Gnostic Church, the Order of the Illuminati, Hermetic Order of the Golden Dawn, the Rosicrucian Brotherhood and various Masonic Rites including the Rite of Memphis and Rite of Mizraim.²²

The *OTO*’s most famous World Master was the Cambridge-educated Aleister Crowley, aka Frater Perdurabo, the High Priest of the Gnostic Mass, a Master of the Black Arts and Magick and corrupter of females and males alike.²³ Catholic writer, Craig Heimbichner, in “Did a Freemason Almost Become Pope?” notes that the eleventh degree of the *OTO* is the “initiation” of

sodomy.²⁴ Crowley freely engaged in sodomy with initiates, thus fulfilling the OTO Credo of “Do What Thou Wilt Shall Be The Whole Of The Law.”²⁵ According to Mary Ball Martínez, Father Jouin claimed he had irrefutable evidence that Cardinal Rampolla was not only an associate of the Brotherhood, but that he was Grand Master of the *Ordo Templi Orientalis* having been initiated into the rite in Switzerland a few years earlier.²⁶ When Jouin’s efforts to bring this information to the attention of Vatican officials prior to the 1903 conclave were thwarted, he found a sympathetic hearing from Emperor Franz Josef and officials at the Imperial Court, thus, the Austrian veto against Cardinal Rampolla at the 1903 conclave.

The Papacies of Benedict XV and Pius XI

The reign of Giacomo della Chiesa, Archbishop of Bologna and heir of Rampolla, who succeeded Pius X to the papacy as Pope Benedict XV, was of a relatively brief duration—less than eight years.²⁷

Preoccupied with the horrors of World War I (1914–1918), the evergrowing demands for world-wide humanitarian war relief and post-war reconstruction, and the rise of Bolshevism and the Communist International, Pope Benedict XV had little time for progressivist reforms within the Church. Instead, with the assistance of Secretary of State Pietro Cardinal Gasparri, Pope Benedict XV concentrated on dismantling the AntiModernist structures set up by Pope Pius X including the offices of the *Sodalitium Pianum* that were finally closed down altogether in 1921.²⁸

When Pope Benedict XV died suddenly of influenza on January 22, 1922, progressivist elements within the Curia headed by Cardinal Gasparri and working in tandem with the rising diplomat-cleric Bishop Eugenio Pacelli and newcomer Monsignor Giovanni Battista Montini, threw their support behind the candidacy of a dark horse, Ambrogio Achille Cardinal Ratti, Archbishop of Milan.²⁹

The decision of Ratti to honor the memory of Pope Pius X by taking the name Pope Pius XI signaled trouble ahead for those prelates dedicated to the creation of NewChurch. Indeed, as Martínez points out, the running paradox of Pius XI’s conflicting policies suggest that either Pius XI suffered from an unlikely case of “intermittent schizophrenia,” or “his seventeen year pontificate was a running battle with his successive Secretaries of State, Gasparri and Pacelli.”³⁰

The encyclicals of Pius XI, the most intellectually brilliant of all the popes of the 20th century, cover a wide range of topics—spiritual, political, social and educational. Among his most memorable pronouncements were *Quas Primas* On the Feast of Christ the King (1925), *Mortalium Animos* On Religious Unity (1928), *Divini Illius Magistri* On Christian Education (1929), *Casti Connubii* On Christian Marriage (1930), *Quadragesimo Anno* On Reconstruction of the Social Order (1931), *Divini Redemptoris* On Atheistic Communism (1937), and *Mit Brennender Sorge* On the Church and the German Reich (1937) drafted by Secretary of State Eugenio Pacelli.³¹

Although Pope Pius XI ultimately denounced totalitarianism in all its forms including Socialism, Nazism, Communism and Fascism, he first entered into a series of complex concordats with Fascist Italy and Nazi Germany in an attempt to reach a political solution to the ongoing territorial conflicts with the Italian Government involving the Papal States and to stave off armed conflict in Europe.³² However, as he discovered to his sorrow, concordats are worthless if they are not enforceable especially where the State is fundamentally hostile to religion.³³

Among Pius XI's most controversial policies were the destruction of Catholic political parties, especially the powerful Catholic Popular Party headed by Sicilian priest Don Luigi Sturzo in favor of apostolic works, i.e., Catholic Action, a lay association for the diffusion of Catholic principles among all classes of society.³⁴

Under the provisions of the Lateran Treaties of 1929, the Holy See received financial compensation for the loss of the territories of the former Papal States—approximately 700 million lire—monies that furnished the foundation for the Vatican's entrance into the world of modern finance and ultimately into the world of financial corruption, organized crime, and Masonic intrigue.

On matters of doctrine, Pope Pius XI held firm.

Behind the scenes, however, Rampolla's heirs were busy pushing assorted progressivist misadventures including the Malines Conversations, an inter-religious “dialogue” between Anglicans and the Roman Catholic Church.³⁵ Also, the tragic failure of the Church to defend Mexican Catholics and the Faith against the Masonic-Communist-lead governments that came to power in Mexico after 1917 can be traced in large part to the intrigues of Gasparri and Company.³⁶

The subject of homosexuality, though not the subject of any specific document issued by Pope Pius XI, became an object of increased Vatican gossip with the rise of known sexual perverts and pederasts among key members of Hitler's personal entourage including Ernst Röhm head of the *Sturmabteilung* (SA).

Hitler, himself, was not ignorant of the power of homosexual accusations when he attempted to strike back against the Church for its anti-Nazi articulations by staging a series of morality trials at which a handful of priests and religious were charged (justly or not) with sodomy and pederasty.³⁷

The Revolution Takes Hold Under Pius XII

Both advocates and critics of the Revolution of the Second Vatican Council agree that the role of Eugenio Maria Giuseppe Giovanni Cardinal Pacelli who ascended the Chair of Peter on March 12, 1939, as Pope Pius XII, was instrumental in securing the revolutionaries a foothold on the papacy.³⁸ As Martínez solidly documents, and as inveterate collaborators of NewChurch like Archbishop Annibale Bugnini, C.M., reaffirm, Pius XII opened the Church to "Progressivism" both politically and theologically.³⁹

Under his 19-year-pontificate, the foundation and stepping-stones for the futuristic NewChurch were laid.

The following is a short list of decrees and movements initiated by Pope Pius XII that propelled NewChurch forward:

^T The Destruction of the Liturgy ^T

As Archbishop Annibale Bugnini records in his opening chapter to *The Reform of the Liturgy 1948–1975* on the well-springs of "liturgical reform," as early as 1942, less than three years into his pontificate, Pope Pius XII assigned a project for liturgical reform (liturgical codification) to Benedictine Father Pio Alfonzo, a liturgist who taught at the College of the Propaganda and advised the Sacred Congregation of Rites.⁴⁰ Fr. Alfonzo's "General Norms" however, was not acted upon at that time.

It was not until four years later, on May 10, 1946, in an audience with Carlo Cardinal Salotti, Prefect for the Congregation of Rites, that Pius XII instructed Salotti to begin a study of the general reform of the liturgy.

On July 17, 1946, Pius XII determined that a Commission for General Liturgical Restoration be established to consider the nature and substance of a general reform of the liturgy and offer concrete proposals. On May 28, 1948,

the pope selected the members of the Commission. Father (later Cardinal) Ferdinando Antonelli, OFM, was named General Director and Fr. (later Archbishop) Annibale Bugnini named Secretary.⁴¹ When the Commission was dissolved in 1960, to make room for the Pontifical Preparatory Commission on the Liturgy established in connection with the forthcoming Second Vatican Council, Bugnini was again appointed to serve as Secretary for the new assembly. After the opening of the Council in 1962 by Pope John XXIII, until its closing in 1964 under Pope Paul VI, Bugnini continued to function in the capacity of *peritus* (expert) to the Conciliar Commission on the Liturgy. From 1964 to 1969, Bugnini again served as Secretary to the Consilium for the Implementation of the Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*) promulgated by Pope Paul VI on December 4, 1963.⁴²

These seemingly mundane facts are presented here so that there can be no question that Annibale Bugnini knew of what he spoke when he made the following confession:

In the twelve years of its existence (June 28, 1948 to July 8, 1960), the commission held eighty-two meetings and worked in absolute secrecy. So secret, in fact, was their work that the publication of the *Ordo Sabbathi Sancti instaurati* at the beginning of March 1951 caught even officials of the Congregation of Rites by surprise. The commission enjoyed the full confidence of the Pope (i.e. Pius XII), who was kept abreast of its work by Monsignor Montini and even more, on a weekly basis, by Father Bea, confessor of Pius XII. ... The first fruit of the commission's work was the restoration of the Easter Vigil (1951). ... It was a signal that the liturgy was at last launched decisively on a pastoral course. The same reforming principles were applied in 1955 to the whole of Holy Week, and in 1960, with the Code of Rubrics, to the remainder of the liturgy.

The second force operative in ensuring the coming of liturgical reform found its mature expression at Assisi (1956). This International Conference Congress on Pastoral Liturgy, was, in God's plan, a dawn announcing a resplendent day that would have no decline. Who would have predicted that three years later the greatest ecclesial event of the century, Vatican Council II, would be announced? ... Pope Pius XII gave a fine address. ... In his introduction he made a historic remark: "The Liturgical movement is ... a sign of the providential dispositions of God for the present time [and] of the

movement of the Holy Spirit in the Church. ...”

It is clear today the reform was the fruit of a long period of maturation, a fruit produced by the thought and prayer of elite minds and then shared with ever wider circles of the faithful.⁴³

In *The Murky Waters of Vatican II*, Catholic writer Atila Guimarães cites the works of the frequently quoted post-Conciliar writer Antonio Acerbi who confirms that long before the Second Vatican Council opened, a “synthetic school” existed that attempted to integrate two currents acting on the Church — one “progressive” and the other “conservative.” This “synthesis,” Acerbi suggests, inspired Pope Pius XII’s Encyclical *Mystici Corporis* (1943).⁴⁴

The draft of *Mystici Corporis* was actually prepared by Dutch Jesuit theologian Fr. Sebastian Trump.⁴⁵ Its publication was a watershed event — a major paradigm shift in redefining the juridical and societal role of the Catholic Church. Commenting on the revolutionary nature of *Mystici Corporis*, Father Avery Dulles, SJ, noted that an attempt to introduce the same concept of the Church as the Mystical Body of Christ was rejected in 1870 at the First Vatican Council as being “confusing, ambiguous, vague, inappropriate, and inappropriately biological.”⁴⁶

In *History of Vatican II —Announcing and Preparing Vatican Council II*, editor Joseph A. Komonchak states that Pius XII led the Revolution under the banner of “reform.”⁴⁷

Komonchak credits Pius XII’s Encyclical on Biblical Studies *Divino Afflante Spiritu* (1943) that was prepared from a draft written by German Jesuit Augustin Bea, then Director of the Biblical Institute, with the freeing of Biblical scholars from former restrictions and opened up Biblical Studies to progressive thought.⁴⁸

“Less open, because it attacked the two fronts of spiritualism and juridical formalism ... *Mystici Corporis Christi*, issued in that same year [1943], replaced a purely conceptual ecclesiology with an organic one, even while asserting that the Roman Church is coextensive with the Church of Christ,” claims Komonchak.⁴⁹ “The masterpiece of these reforms was the restoration of the feast of Easter to its ancient splendor by assigning the central role once again to the Vigil, the nocturnal service celebrated between Holy Saturday and Easter Sunday,” he explained.⁵⁰

Archbishop Annibale Bugnini, a major architect of the *Novus Ordo*,

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confirmed that Pius XII's action was seen as a step "leading gradually to the new structuring of the liturgical year on its traditional foundations."⁵¹

Other reforms instigated by Pius XII, said Komonchak, included the establishment of secular institutes such as Opus Dei, the restoration of the permanent diaconate as an "ecclesiastical office independent of the priesthood," and the internationalization of the Curia, more by the Consistory of 1946 than the Consistory of 1953.⁵²

Bugnini credited Pius XII with putting "the seal of his supreme authority" on the Liturgical Movement in his Encyclical *Mediator Dei* of November 11, 1947.⁵³

He also notes that in 1945, two years before the encyclical appeared, Pius XII commissioned a new Latin version of the Psalms under the Pontifical Biblical Institute.

"This work, which had been brought to completion by the tenacious determination of the rector, Father (later Cardinal) Augustin Bea, helped ripen in the pope's mind the idea of a reform of the entire liturgy; the new Psalter would be simply the first building block of the new edifice," claimed Bugnini.⁵⁴

In the United States, as early as 1940, the Benedictines at St. John's Abbey in Collegeville, Minn. were hosting "Liturgical Weeks." At such *avant-garde* gatherings, "NewMass" was said in the vernacular with the "presider" facing the people and concelebration the norm. Chewy bread replaced the host. Private devotions were discouraged.

From the beginning, homosexual clergy and religious like Archbishop Rembert Weakland were greatly attracted to the concept of "liturgical reform" as a vehicle of doctrinal and moral change. Catholic historian, Joseph White was very perceptive when he noted that "Liturgical activists were concurrently social reformers."⁵⁵

T The Undermining of Seminary Life T

Before Pope Pius XII issued *Menti Nostrae* On the Development of Holiness in Priestly Life on September 23, 1950, members of the Curia informed the pope that the wholesale changes embraced by the apostolic exhortation, especially those tied to the "updating" of seminary life, would adversely affect the priesthood.

The concerns of the Sacred Congregation of Seminaries and Universities centered on the predictable erosion of spirituality and seminary discipline likely to result from *Menti Nostrae*'s novel emphasis on new methods of training and courses of professional studies that mimicked secular education. Pius XII ignored the Curia's warning.⁵⁶

Under the guise of "seminary reform," all forms of discipline including prayer life and dress were relaxed to enable seminarians to break out of their "isolation" and fraternize with the "modern world."⁵⁷ The decline in seminary discipline and morale was also mirrored in the general priesthood as the Holy See began to receive increased numbers of requests for laicization i.e., reduction to the lay state, by priests.

In the seminary classroom, especially in the United States, the mandatory use of Latin, the universal language of the Church, was already in precipitous decline by the early 1950s.⁵⁸ Giuseppe Cardinal Pizzardo, the Prefect for the Congregation correctly claimed that without Latin the sources of the Catholic tradition would become inaccessible to upcoming seminarians and priests — a thoroughly delicious thought to the architects of NewChurch.⁵⁹ The replacement of Latin with the vernacular anticipated a number of other important "reforms" already on the drawing boards including the use of the vernacular in Sacred Liturgy and the internationalization of the Roman Curia.⁶⁰

Up until the start of the Second World War, the Italian-dominated Curia and College of Cardinals remained Catholic, that is, universal, competent, and faithful to Tradition. Like the Legislative branch of government, the Holy Office has offered a system of checks and balances in the governance of the Church and has served as a counter-weight to papal abuse of power especially when it threatened the Deposit of Faith.

No less an authority than Rev. Thomas J. Reese, SJ, the sympathetic chronicler of AmChurch, acknowledges that the internationalization or deRomanization of the Curia began under Pius XII. In 1946, the pope raised the overall number of the Sacred College of Cardinals from 36 to 70 and in 1953 he added 24 more cardinals with an eye fixed on breaking the historic dominance by Italians in the Curia.⁶¹

T The Promotion of Episcopal Conferences T

Closely connected to the de-Romanization of the Curia was the expansion in
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scope and power of Episcopal National Conferences under Pius XII.

While Cardinal and Secretary of State from 1930 to 1939, Eugenio Pacelli backed the creation of a centralized Church bureaucracy within each nation or groups of nations, a practice begun under Pope Benedict XV.

Today every nation has its “Bishops Club” such as the United States Conference of Catholic Bishops or a super-structured bureaucracy such as CELAM created in 1955 in Rio de Janeiro, Brazil, that today represents some 22 Episcopates in Latin America and the Caribbean.

By the time Pius XII’s successor, Pope John XXIII, gave formal approval to the structure of National Episcopal Conferences in *Annuario Pontificio* (1959), 40 such bureaucracies were already in place.⁶²

As noted in Chapter 11, there was justifiable concern among American bishops when the NCCB/USCC was created in 1966, that the new Episcopal bureaucracy would undermine the authority of the individual bishop and interfere with the age-old line of transmission that has existed between a bishop and the Holy See in the person of the pope.

The creation of NewChurch would have been very difficult, if not impossible, without the existence of these vast and universal bureaucratic structures. In the U.S., the Homosexual Collective personified by New Ways Ministry, could hardly have had its way with the Church had it not been for the cooperation and resources of the NCCB/USCC and its successor, the USCCB.

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One could cite numerous other examples, including the ill-fated “updating” of religious orders, to document the unhappy fact that the current Revolution sweeping the Roman Catholic Church today began, in earnest, at the top, with Pope Pius XII.

The completion of the Revolution would have to wait for Pope Paul VI with Pope John XXIII serving as the bridge between the two pontiffs. **Enemies from Without**

Thus far this chapter has concerned itself with personalities and incidents that have contributed to the Vatican II Revolution from *within* the Roman Catholic Church during the first half of the 20th century. In this enormous task, the visionaries of NewChurch were happily and ably assisted by the Church’s traditional enemies from *without*. Among these International Communism, International Freemasonry and International Jewry/Zionism

hold a special place.

I have selected International Communism, to demonstrate how these outside forces have contributed to the Revolution in the Catholic Church, although I could just as easily have chosen Freemasonry or International Jewry/Zionism, as they all proceed from the same font. To understand one is to understand all. For while each wears a different face, they are all bound together by the same tail that identifies their origin—the Devil.

Pius XI on the Evil of Communism

In *Divini Redemptoris* issued on March 19, 1937, Pope Pius XI set forth the position of the Roman Catholic Church on Communism—yesterday, today and tomorrow. Readers who are unfamiliar with this encyclical will want to acquaint themselves with this important work, as it is the last of its kind to be written in the 20th century by any pontiff from Pope Pius XII, onward.⁶³

The following excerpts from *Divini Redemptoris* explain why Communism is “intrinsically wrong” and is and always will be an enemy of God, Church and State:

4] Ever since the days when groups of ‘intellectuals’ were formed in an arrogant attempt to free civilization from the bonds of morality and religion, our predecessors overtly and explicitly drew the attention of the world to the consequences of the dechristianization of human society. With reference to Communism, Our Venerable Predecessor, Pius IX, of holy memory, as early as 1846 pronounced a solemn condemnation, which he confirmed in the words of the *Syllabus* directed against “that infamous doctrine of socalled Communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men, and even society itself.” Later on, another of our predecessors, the immortal Leo XIII, in his Encyclical *Quod Apostolici Muneris*, defined Communism as “the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin ...”

5] In our Encyclicals *Miserentissimus Redemptor*, *Quadragesimo Anno*, *Caritate Christi*, *Acerba Animi*, *Dilectissima Nobis*, We raised a solemn protest against the persecutions unleashed in Russia, in Mexico and now in Spain.

8] The Communism of today, more emphatically than similar movements in the past, conceals in itself a false messianic idea. A pseudo-ideal of justice, of

equality and fraternity in labor impregnates all its doctrine and activity with a deceptive mysticism, which communicates a zealous and contagious enthusiasm to the multitudes entrapped by delusive promise.

[58] See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country, will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the godless.⁶⁴

In Chapter 3 on Renaissance England, this writer documented the successful infiltration and subversion of the Roman Catholic Church, including the attempted moral corruption of seminarians and priests by Protestant enemies at the English College in France during the Elizabethan Period.

In Chapter 5, we explored the connections between the world of the English born and bred Cambridge spies and the European Homintern during World War II and the post-Cold War era.

In this next to final chapter, we will examine the degree to which the Communists were able to successfully penetrate and subvert the Catholic Church in the United States during the Stalin era and beyond and to determine if these actions contributed to the rise of homosexuality in the Catholic priesthood and religious life in the United States.

Since it is always helpful to go from the known to the unknown, let us begin our inquiry with a look at a successful secular model of Communist penetration, the Administration of President Franklin D. Roosevelt (1933–1945), followed by a study of the equally successful subversion by the Communist International of non-Catholic religious groups and institutions in the United States during the same time period.

FDR—No Reds Under the Beds

In terms of overall Soviet penetration, no single U.S. Administration was ever more thoroughly done in than that of President Franklin D. Roosevelt. There may not have been a Communist spy under every bed in the White House, but there were Soviet agents, moles and “sleepers” in every United

States wartime and intelligence agency including the Departments of State, Treasury, Justice and Defense, the Office of Strategic Services, the Federal Bureau of Investigation, the Manhattan Project and the Atomic Energy Commission, all New Deal agencies, the staff of U.S. Senate and House Committees, and the U.S. House of Representatives.

It has only been within recent years with the release of the highly classified VENONA Codex in 1995 and the opening of Soviet files to research scholars such as Harvey Klehr, John Earl Haynes, and Kyrill M. Anderson, authors of *The Soviet World of Communism*, that Americans have been able to appreciate the breadth and depth of the Communist espionage, not only against the Roosevelt Administration, but against all of Stalin's target populations and institutions.⁶⁵

In sharp contrast to Stalin who was overly paranoid about spies and traitors, Roosevelt was under paranoid and dismissed the whole idea of espionage rings within his administration as "absurd."⁶⁶ To repeat Austrian historian Ernst Topitsch's observation, President Franklin D. Roosevelt was so completely engrossed in his "liberal Masonic internationalism" that he was completely oblivious to Stalin's long-term plans of conquest.⁶⁷

Among the most important of the Soviet agents planted in the Roosevelt Administration were Alger Hiss, Assistant to Secretary of State Edward Stettinius, Jr., Harry Dexter White, Assistant Secretary of the Treasury; and Lauchlin Currie, White House liaison to the State Department and FDR's top personal aide.⁶⁸

In 1936, there were so many Communists in the State Department that in a black comedy of errors, Hiss attempted to recruit a colleague, Noel H. Field, who had connections to the State Department and League of Nations, but Field was already working for Soviet Military Intelligence. Hiss and the American-born, Cambridge-educated and State Department "volunteer" Michael Straight also tried to recruit one another.⁶⁹

In 1940, President Roosevelt was able to persuade Pope Pius XII to deep-six *Divini Redemptoris* and to use the offices of the Papal Nuncio in Washington, D.C., to quell the opposition of certain American bishops and outspoken Catholic laymen to the President's Lend-Lease Program that gave Roosevelt the power to sell, lend and lease war materials, military information and technology to any country he deemed necessary to ward off aggression

against the United States including the Soviet Union.

The Papal Nuncio, Msgr. Amleto Cicognani, dutifully instructed the American bishops to tell their flocks that they could support such aide as it was designed to help the Russian people not the Communist regime of Stalin. Congress passed the Lend-Lease Law on March 11, 1941, without Catholic opposition.

“Uncle Joe” Stalin received over \$11 billion in U.S. aid.

To show his appreciation, Stalin used the U.S. bombers that were part of the Lend Lease fleet to transport tons of U.S. classified documents stolen by Soviet spies from Washington, D.C., Los Alamos (where Lavrentii Beria head of the NKVD had 29 active agents at work), and other U.S. intelligence centers, to the Soviet Union.⁷⁰ Although some of the diplomatic mail pouches were routinely opened for security purposes, the Army officers who examined the contents hadn’t a clue as to the significance of references to the “Manhattan Engineering District,” “Oak Ridge,” “uranium,” and “cyclotron,” but Stalin did.⁷¹

President Roosevelt died on April 12, 1945. Within hours, Vice President, Harry S. Truman, was sworn in to succeed him as the 33rd President of the United States. At that moment in history, Stalin knew more about the atomic bomb and other U.S. military, defense and diplomatic secrets than did Truman.

The dangers posed by Truman’s ignorance of national security measures were compounded by his unbelievable naiveté regarding the “trustworthiness” of Stalin. By the time Truman came to his senses, the Red Army occupied most of Eastern Europe and had initiated the blockade of West Berlin, China had fallen to Chairman Mao and his “agrarian reformers,” and the Soviets had detonated an atom-bomb.

Ex-Communists Break The Silence

Prior to the public testimony of a number of important defectors from the American Communist Party in the mid-to-late 1940s, the American people were, as a whole, completely oblivious to the dangers and damage wrought by the Soviet espionage apparatus in the United States.⁷²

Since the information obtained by the VENONA decrypts were kept secret, the little Americans knew about Communist espionage in the United States came from the sworn testimony of high level Communist Party defectors

before the United States House and Senate during the Cold War.⁷³ They included Elizabeth Bentley, Whittaker Chambers, Louis Budenz, Benjamin Gitlow, Manning Johnson, and Bella Dodd.

All, but Whittaker Chambers, were knowledgeable concerning the Communist infiltration of U.S. churches.⁷⁴

Louis F. Budenz was managing editor of the *Daily Worker* and a highlevel member of the Communist Party/USA (CP/USA) from 1935 to 1945.⁷⁵

At a secret meeting of the Party's Central Committee in December 1938, the minutes of which were sent to Moscow, Budenz explained the importance of Catholics as a group: "We can see what this Catholic question means in the building of the democratic front, when we consider the Catholics in the Democratic Party," he said. "The overwhelming majority of Catholics of all national origins are Democrats. ...We cannot begin to touch the Democratic Party at any point, particularly in the industrial centers and its progressive wing, without being confronted with active Catholic leaders."⁷⁶

After his defection in 1950, Budenz returned to the Catholic Church and became Assistant Professor of Economics at Fordham University and served on the faculty at Seton Hall University.

His testimony before various U.S. Senate Committee investigations on Soviet espionage activities in the United States included detailed information on Soviet infiltration and influence of Protestant Churches and Schools of Divinity including New York City's Union Theological Seminary.

Budenz named Pastor John Howard Melish of the Episcopal Church of the Holy Trinity in Brooklyn Heights, Episcopalian pastor William B. Spofford Sr., a leader of the American League Against War and Fascism, and Joseph F. Fletcher, Professor of Practical Theology at the Episcopal Theological Seminary in Cambridge, Mass., as active members of the Communist Party.⁷⁷

Budenz's charges were backed up by fellow Party defector, Benjamin Gitlow, a Jewish Socialist who had helped establish the CP/USA in 1919.⁷⁸

Gitlow claimed that shortly after the formation of the Third Communist International, and the United Front in 1921, Lenin ordered the start of a campaign to infiltrate churches worldwide.⁷⁹

According to the Millenari, it was Lenin's belief that the Secretary of the Communist party in a Catholic state must dress himself up in a Franciscan

robe to succeed.⁸⁰

Budenz's and Gitlow's testimony was in turn supported by Albert Vassart, a leader of the French Comintern and Secretary of the French Communist Party from 1932 to 1939. Vassart was instrumental in establishing the French Popular Front Against Fascism. He was expelled from the Party in 1939 and later became an active anti-Communist.⁸¹

According to Vassart, in 1936, Moscow had issued an order that "sure and carefully selected members of the Communist youth" were to enter seminaries, and after training, receive ordination as priests. Vassart identified the Dominican religious order as being a prime target of Communist infiltration.⁸² He also confirmed that, as with the CP/USA, the French Communist Party took its orders directly from Moscow.

Max Bedacht [Codename — MARSHALL], former Secretary of the International Workers Order, CP/USA functionary and a Soviet courier said that the Soviets viewed the Roman Catholic Church as a "formidable opponent...because of its ideological unity and its organizational centralization."⁸³ "If we revolutionists have not already learned these lessons in our experience, we could learn the value of ideological unity and organizational centralization from the Catholic Church," Bedacht concluded.⁸⁴

At the 1953 hearings of the Senate Internal Security Subcommittee and House Committee on Un-American activities, Gitlow along with a host of ex-Communists including Manning Johnson, Leonard Patterson, Joseph Kornfeder, Paul Crouch, Karl Prussion, and Albert Vassart gave sworn testimony on the progress of Stalin's program of infiltration and colonization of churches and synagogues in the U.S. and abroad.⁸⁵

Joseph Kornfeder, alias, Joseph Zack, a Slovak, joined the Communist Party in 1919 and trained at the Lenin School of Political Warfare in Moscow from 1927–1930. He rose rapidly in the ranks of Communist apparatus until 1934 when he left the Party over a dispute concerning Trotsky deviations.⁸⁶ He testified that there were an estimated 600 secret Party members among the American clergy and between 2000 to 3000 clerical fellow travelers who followed the Red Star to the East.⁸⁷ He made the point that the Soviets often advised certain agents not to join the Party. Whether or not one was a "card-carrying" member of the Communist Party was not as important as one's

ability to follow orders, promote Communist objectives or become involved in Soviet front organizations.

Mr. Manning Johnson, a former official of the CP/USA and leader in the National Negro Congress stated that he was assigned by the Soviets to infiltrate black churches, especially those in the Bible Belt.

In his testimony before the House of Un-American Activities in July 1953 in New York City, Johnson stated:

In the early 1930s, the Communists instructed thousands of their members to rejoin their ancestral religious groups and to operate in cells designed to take control of churches for Communist purposes. ...Once the tactic of infiltration of religious organizations was set by the Kremlin, the actual mechanics of implementing the 'new line' was a question of following the general experiences of the Living Church Movement in Russia where the Communists discovered that the destruction of religion could proceed much faster through infiltration of the Church by Communist agents operating within the Church itself. The Communist leadership in the United States realized that the infiltration tactic in this country would have to adapt itself to American conditions and religious make-up peculiar to this country. In the earliest stages it was determined that with only small forces available it would be necessary to concentrate Communist agents in the seminaries. The practical conclusion, drawn by the Red leaders, was that these institutions would make it possible for a small Communist minority to influence the ideology of future clergymen in the paths conducive to Communist purposes.⁸⁸

Johnson testified that the Soviet objective with regard to U.S. religious institutions in the United States was two-fold: 1) to diminish the Church's effective opposition to Communism and, 2) to direct clerical thinking away from spiritual ends and redirect them toward the temporal and the political, that is, to emphasize the preaching of the so-called "Social Gospel." Later in his testimony Johnson stated, "This policy was successful beyond even Communist expectations."⁸⁹

Johnson identified the prominent Methodist minister Dr. Harry F. Ward, Professor of Christian Ethics at Union Theological Seminary, as the chief architect for Communist infiltration and subversion in the religious field in the United States.⁹⁰

Rev. Ward and the “Social Gospel Movement”

The London-born Ward was ordained a Methodist minister at turn of the century. In 1907, John D. Rockefeller, Jr. gave money to Ward to establish the Methodist Federation for Social Action (Social Services) to bring the “Social Gospel” to Protestant ministers. Ward was also instrumental in the creation of the Federal Council of Churches of Christ in America (FCC), the forerunner of the World Council of Churches (1948) and the National Council of Churches (1950).

Indoctrinated with a spirit of political radicalism and revolutionary zeal for the “Social Gospel” of Christ, Ward made a number of visits to Moscow, though apparently not to any Soviet gulags. He became convinced that Communism was the fulfillment of the ethics of Jesus Christ.⁹¹ Ward was also a steady contributor to columns of the *Daily Worker* where Louis Budenz was managing editor.

Ward was associated with at least 60 Communist fronts including the American League Against War and Fascism which he chaired, and he played an active role in the Civil Rights Congress, the legal arm of the American Communist Movement. He also served as Chairman of the American Civil Liberties Union.⁹²

Ward, along with Episcopalian minister, William Spofford, Sr., remained loyal to the League and followed Communist directives slavishly to the bitter end.⁹³

During the 25 years that Ward taught at the Union Theological seminary, he was a major recruiter for the CP/USA and for Communist front organizations. Almost every CP/USA defector had a story to tell about the Red Reverend including Elizabeth Bentley, perhaps the most well placed and important of all Communist defectors.⁹⁴

Bentley told of a meeting in the spring of 1935 that she had with “Edwin,” a student at the Union Theological Seminary who was nearing ordination. Edwin told her “the old Christianity is dead, Elizabeth.” “I am convinced that Communism is the Christianity of the future, that I, as a potential Christian minister, must *per se* be a Communist, even though it will be a very hard life.”⁹⁵

When Bentley asked him if he had discussed the issue with anyone at the seminary, Edwin replied cheerfully, “Yes. I’ve talked to Dr. Harry Ward

about the question of my joining the Communist Party. He's not a member, as you know, but he told me that I should follow the dictates of my own conscience. In fact, he indicated that my membership would make absolutely no difference in my being ordained.”⁹⁶ Bentley said Edwin paused for a moment, then looked up and said, “You know, it's funny, but I would swear he approved the step I am taking.”⁹⁷

Bentley affirmed that Ward was one of the big shots in the American League Against War and Fascism, and that, with a few exceptions, the whole staff of the League was Communist.⁹⁸

Manning Johnson testified that Communist professors like Ward were planted in seminaries where they organized cell groups. He said that Church publications were even easier to subvert.⁹⁹

In her testimony Bentley identified *The Protestant* as a Communist-controlled entity.¹⁰⁰

The Protestant was founded in December 1938 with Kenneth Leslie as editor. It was financed by wealthy American Jews. Leslie was supposed to have convinced these Jews that an American anti-Jewish pogrom was in the making.¹⁰¹ *The Protestant* was militantly anti-Catholic and pro-Jew.¹⁰² The publication attacked Franco's Spain, denounced “anti-Semitism,” hailed the feats of Stalin's Red Army and claimed Communism was based on Christ's basic principles.¹⁰³

Historically, Protestants and Jews have viewed the Roman Catholic Church as a common enemy. They also share the common bonds of International Freemasonry. The Communists were able to exploit this hatred and fear of the Church for their own ends.

The Unitarian Church, which claims neither creed nor dogma nor liturgy nor moral standards, was highly favored by the Soviets as a religious role model.¹⁰⁴ Its official publication, the *Christian Register* was known as “a Beacon Street edition of the *Daily Worker*.”¹⁰⁵

As for the Jews, the sixth floor of the Communist Party headquarters at 35 East 12th street in New York City held the publication offices of the Communist Yiddish newspaper, the *Morning Freiheit*, and the “Jewish Commission.”¹⁰⁶

As might be expected, the *Daily Worker* seethed with hatred for religion in general and the Roman Church in particular, even though Catholics and

former Catholics made up the bulk of membership in the CP/USA.¹⁰⁷ Protestants and Jews generally quit practicing their faith after joining the Communist Party, but Catholics held on to theirs —at least for appearance sake.¹⁰⁸ From the 1930s to the 1950s, Roman Catholics played prominent roles in the labor and trade unions, so it is not surprising that they were primary targets of Soviet recruitment.

As more and more of the unpleasant revelations came to the fore at the House and Senate hearings on Soviet infiltration and subversion of U.S. churches and sects during the 1950s, pressure mounted from the Establishment and powerful foundations to bring the sessions to an end. Amid charges that the U.S. Congress was violating the so-called “separation of Church and State,” the House hearings on Communist infiltration of organized religion in the United States were shut down.

Bella Dodd on Communist Infiltration

After their debriefings by the FBI and appearances at public and closeddoor Congressional hearings, a number of Communist Party defectors took their stories directly to the American people. Bella Dodd was among these brave souls.

Born in Italy in 1904, into a Catholic family of nine children, Maria Asunta Isabella Visono joined her immigrant family in the United States six years later. Despite the language barrier she became an excellent and highly motivated student. After graduation from high school, she attended Hunter College, where like Elizabeth Bentley, her exceptional talents attracted the attention of Communist professors who served as talent spotters for CP/USA and Soviet GPU and NKVD recruiters. She then went on to New York University School of Law after which she became an active member of the CP/USA.

In her autobiography *School of Darkness*, Bella Dodd describes her total absorption by the Party to the exclusion of any meaningful personal and family life and her 21-year rise up the CP/USA ladder from legal counsel specializing in labor matters to a political powerhouse in the Soviet-controlled East Coast apparatus. She became the head of the New York State Teachers’ Union and a specialist in the infiltration and control of various educational-related organizations.¹⁰⁹ She was also active in women’s groups such as the Congress of American Women and numerous Communist “peace” fronts.

Her fall from grace and expulsion from the Communist Party in the early 1950s eventually led her to the doorstep of Bishop Fulton J. Sheen in New York and a return to the Catholic faith.

During this time period, Dr. Dodd was subpoenaed for Senate Committee hearings regarding areas in which she had particular expertise—Communist infiltration of labor unions and educational institutions.

Her testimony was always concise, direct and truthful.

Dodd also embarked on a series of private lecture tours for Catholic audiences in which Dodd spoke of the infiltration of churches by Soviet agents and Communist fellow travelers.¹¹⁰

From the testimony of Dodd and other former members of the CP/USA and former Soviet intelligence agents working in the U.S., we know that both Lenin and Stalin invested the majority of their espionage talent, time and finances in the infiltration and subversion of trade unions, the labor movement, key government posts, “think-tanks” and foundations, industrial and military installations, local, state and national political parties and other secular American institutions. This does not mean, however, that the Soviets were any *less* successful in smaller-scale projects they undertook including the subversion of religious institutions including the Roman Catholic Church. Unfortunately, while there appears to be no dearth of evidence on the successful penetration of Protestant seminaries, churches and sects in the U.S. by the Soviets from the 1930s onward, we have no comparable record of the Communist infiltration of the Catholic Church including Catholic seminaries, and churches and its hierarchical bureaucracy.

However, to suggest, as some skeptics have, that since Catholic seminaries and houses of religious formation are relatively “closed societies,” they are immune from Communist subversion is to ignore the facts before us. After all, Soviet master spy Richard Sorge successfully penetrated the highest levels of Japanese society and government, which were believed to be impenetrable by Western intelligence.¹¹¹

Certainly there were serious obstacles to infiltrating Catholic seminaries from the 1930s to the 1950s, that were not present in the case of their Protestant counterparts such as the requirement of celibacy and systematic vetting and close monitoring by superiors. The attrition rate among those Communist and Socialist radicals who volunteered or were pressured into these assignments must have been very high.

In his autobiography, the well-known historian Will Durant confesses that after graduation from high school in 1907 he got caught up in a flight of socialist euphoria and decided to infiltrate the priesthood in order to “work from within to lead the Catholic Church in the United States to cooperation with the socialist movement.”¹¹² His experiment lasted for three years until a bad conscience got the better of him and he left Seton Hall in New Jersey for a career in journalism and a beautiful girl named Ariel, who became his wife. Despite the hardships involved, however, some Soviet agents must have made it through to ordination. The key to their future success would lie in avoiding parish work and securing a desk job in a Chancery or with the National Catholic Welfare Conference. The latter would provide the agent with an opportunity for advancement up the bureaucratic ladder, with a minimum of intrusion of religion, to a position of power and influence in AmChurch.

With the wholesale relaxation of standards of admission to Catholic seminaries and the precipitous decline in discipline and morals of seminarians and ordained clergy that marked the Vatican II Revolution, and the establishment of the National Conference of Catholic Bishops/U.S. Catholic Conference in Washington, D.C. in 1966 at the height of the Cold War, the doors were open to subversion on an even greater scale.¹¹³ At the NCCB/ USCC, a well-placed Soviet agent wearing a Roman collar would be capable of inflicting maximum damage to Catholic Church both in the U.S. and in Rome.

The Russian State Church— A Model of Communist Subversion

The history of the 70-year Soviet campaign against the Russian State Church offers many invaluable lessons on how national centralized church bureaucracies can be completely subverted and brought under Communist control.

Details of how the Soviets brought the Russian State Church and its hierarchy and clergy to heel are contained in *The Sword and the Shield* by Cambridge historian Christopher Andrew and Vasili N. Mitrokhin, a former KGB officer who defected to Britain in 1992.¹¹⁴

When the Russian State Church separated from Rome in the Great Schism of 1054, the Eastern Church traded the authority of the Vicar of Christ for subservience to the State—first the Tsars and later Lenin and Stalin and their

heirs.¹¹⁵ The Russian people, therefore, were no stranger to mixing religion and politics. After the October 1917 Revolution, Lenin brutally murdered and suppressed the Russian State clergy, plundered and destroyed churches, monasteries and schools and sent thousands of priests to forced labor camps. By the time Stalin took power, the schismatic church had been brought to its knees. When Stalin eventually permitted the reopening of churches, seminaries and schools, it was with the knowledge that the entire bureaucratic structure of the church, its hierarchy and its seminaries were under total Communist control.

With the entry of the Soviet Union into the Second World War in 1941, Stalin was forced to enlist the assistance of the Russian State hierarchy in rallying the Russian people in the battle to save “Mother Russia.”¹¹⁶ However Stalin did not entirely relinquish his strong hold on the Russian State Church.

According to Andrew and Mitrokhin, in the early 1940s, Stalin ordered his secret intelligence service to create a new department known as the Council for Religious Affairs which was used to place NKVD agents in top echelons of the State Church.

In 1943, Stalin permitted the formal reestablishment of the Moscow Patriarchate under the leadership of Patriarch Aleski I and his assistant Metropolitan Nikolai. Both were Soviet agents.¹¹⁷

In the post-war years, Stalin permitted the Russian State Church a short respite.

At the same time, he brutally attacked the hierarchy and clergy of the Uniate Roman Catholic Church of the Ukraine, the largest of the underground churches that the Soviets were unable to either eliminate or control.¹¹⁸ In a ten-year reign of terror, the Soviet government murdered and deported to the gulags of Siberia, thousands of Uniate clergy and faithful who refused to join the “church of the Regime” including ten of its eleven bishops.¹¹⁹

The truce, however, between the Soviet State and the Russian State Church was illusory. The Russian hierarchy was unable to wrest itself from Soviet control and manipulation. The degree to which the prelates remained subservient to their Soviet taskmasters became obvious to all when in 1955, two years after Stalin’s death, Patriarch Aleski I publicly declared that the Russian State Church totally supports its government’s peaceful foreign policy and that Communist ideology corresponds to the Christian ideals

which the Church preaches.¹²⁰

As the Cold War heated up, so did Communism's worldwide campaign against organized religion. The KGB redoubled its efforts "to divide, demoralize, and discredit" religious institutions by the placement of its agents in positions of authority within the Christian churches and by the creation of numerous religious and "peace" fronts under the direct control of Moscow.¹²¹ Between 1961 and 1962, the KGB infiltrated reliable agents into highlevel positions of the Moscow Patriarchate, the Roman Catholic dioceses, the Armenian Gregorian Church and other religious groups in the Soviet Union to the extent that it was in a position to remove all remaining "reactionaries" from their Church or secular posts. Top on the list of Protestant sects to be arbitrarily put down were the Reformed Adventists, Reformed Baptists, Pentecostalists, and Jehovah's Witnesses.¹²²

In 1961, as Soviet Premiere Nikita Khrushchev was continuing to rein in dissident clergy and shutting down monasteries, churches and schools throughout the country, the KGB gave permission for the Russian State Church to join the World Council of Churches. The price tag was high. The KGB appointed all the Russian delegates, interpreters, and staff members to the WCC. Daily reports on all WCC business were sent to the Soviet Council for Religious Affairs still under the auspices of the Soviet secret police. The appointed task of the Soviet delegation to the WCC "ecumenical" meetings was to debunk tales of religious persecution behind the Iron Curtain, and redirect the organization's members and resources away from the issues touching upon religious persecution to the condemnation of Western "imperialism," "colonialism" and "racism."¹²³ The Soviet plan, to reiterate the statement of Manning Johnson on the Soviet penetration of seminaries and novitiates "was successful beyond even Communist expectations."

The Mitrokhin files confirm that the KGB used Russian priests to spy on émigré communities abroad including the United States, to identify agent recruits, and to exploit the Russian State Church's joint religiouscultural programs.¹²⁴

The KGB developed a three-tiered system for classifying the Russian hierarchy.

Category one included those patriarchs and metropolitans who were willingly and fully cooperating with the Soviet regime; category two included those who were loyal to the State and agreed to assume the "correct attitude"

toward the regime; category three were those members of the hierarchy who were reluctantly cooperative with the State, but cooperative nevertheless.¹²⁵ There was no category four as the KGB permitted no active dissident priest to be promoted.

As for the rank and file clergy, according to Russian State Church leader Father Dmitri Dudko, “One hundred percent of the clergy were forced to cooperate to some extent with the KGB and pass on some sort of information —otherwise they would have been deprived of the possibility to work in a parish.”¹²⁶

Key Russian State Church clergy identified as KGB agents include Alexei Sergeyevich Buyevsky [Codename—KUZNETSOV], lay secretary of the Moscow Patriarchate’s Foreign Relations Department headed by Metropolitan Nikodim (Rotow).¹²⁷ The same office housed another Soviet agent, a monk named Iosif Pustoutov whom the KGB sent on various missions to Italy.¹²⁸ There was also Nikolai Ivovich Tserpitsky [Codename—VLADIMIR], private secretary and confident to Metropolitan Nikodim.¹²⁹ Then there was Metropolitan Nikodim himself. His KGB Codename was ADAMANT.

Nikodim was one of the Russian State Church’s high-flyers —the Soviet equivalent of a Joseph Cardinal Bernardin.

Nikodim rapidly rose through church ranks, a certain indication he had KGB approval as no dissenter from the Party line was permitted to advance. In 1960, at the age of 31, he became the youngest bishop in Christendom. The following year he was put in charge of the Moscow Patriarchate’s Foreign Relations Department where he played an important role in the negotiations leading up to the Russian State Church’s acceptance into the WCC. In 1964, he was appointed Metropolitan of Leningrad. As a lead delegate and later a member of the WCC Central Committee, Nikodim was instrumental in blocking any potential condemnation of the Soviet invasion of Czechoslovakia in August 1968. In November 1975 at a meeting in Canterbury (England), he was elected one of the six presidents of the WCC. In the West, the person of Metropolitan Nikodim was highly esteemed. Pope John Paul I appeared to be particularly taken by the Russian. When Nikodim fell dead from a heart attack during a papal audience with Pope John Paul I in September 1978, the pontiff hailed the Metropolitan’s “saintliness.”

Nikodim was no stranger to the Holy See.

In August 1962, two months before the opening of the Second Vatican Council, Metropolitan Nikodim representing the Russian State Church and the Soviet State met Eugène Cardinal Tisserant, Dean of the Sacred College of Cardinals representing the Holy See and Pope John XXIII, at the Convent of the Little Sisters of the Poor in Borny (Metz), France, to negotiate the terms of what has come to be known as the Pact of Metz or the Rome-Moscow Pact.

Under the terms of the quasi-secret agreement, the Holy See pledged to refrain from condemnation of Communism/Marxism at the upcoming Second Vatican Council in return for the presence of two representatives of the Russian State Church at the Council. The specific conditions under which the Soviet regime would permit the Russian State Church representatives to travel to Rome as official observers of the Council was worked out by Bishop (later Cardinal) Johannes Willebrands of the Netherlands, an assistant to Jesuit Cardinal Augustin Bea, President of the Pontifical Council for Promoting Christian Unity.

According to a report provided by the Bishop Paul Joseph Schmitt of the Diocese of Metz, “The decision to invite Russian State Church observers to Vatican Council II was made personally by His Holiness John XXIII with the encouragement of Cardinal Montini, who was counselor to the Patriarch of Venice when he was Archbishop of Milan. ...Cardinal Tisserant received formal orders to negotiate the accord and to make sure that it would be observed during the Council.”¹³⁰ The reader will note the hidden hand of Montini moving behind the scenes to insure his instructions to John XXIII were carried out.

Despite the fact that the Council Fathers wanted a full-scale discussion of Communism at the Council and many even signed a petition during the Council for Pope Paul VI to open the floor for a debate on Communism, the Council closed without so much as a peep on Communism, although the Council Fathers managed to condemn racism, nationalism, xenophobia and “anti-Semitism.”

Agent ADAMANT and the KGB had done their job well.

In addition to identifying Metropolitan Nikodim as a KGB agent, the Mitrokhin archives also confirmed Aleski I, Patriarch of Moscow as an agent of influence, and Aleski II, as a Soviet KGB agent.¹³¹

On August 28, 2004, the Vatican returned the venerated icon of Our Lady of Kazan to Aleski II and the Russian State Church.

It is regrettable, but nevertheless true, that it was the hierarchy of the Russian State Church and not the regular clergy who were most compromised by the financial allurements and promises of advancement made by the KGB.

Soviet Penetration of the Holy See

Tucked away in the closing pages of Andrew and Mitrokhin's *The Sword and Shield* is a reference to a meeting held by senior officials of the KGB with representatives of the secret intelligence services of Bulgaria, East Germany, Hungary, and Poland and other Soviet Bloc countries in July 1967 in Budapest. The meeting was chaired by the new head of the KGB, Yuri Vladimirovich Andropov. At the time of his appointment, KGB agents and their "co-optees" numbered several million.¹³²

The meeting was called to determine the most effective means of diminishing the power and influence of the Vatican and its "capitalist" allies, most especially the "Main Adversary," that is, the United States. Of special concern to the Russians were the activities of the Roman Catholic Ukrainian Uniate Church, which despite decades of overt persecution, had managed to retain its independence from the Soviet State.¹³³ Andropov was reported to be obsessed with the notion that the Holy See was engaged in a major conspiratorial effort to subvert the Soviet Union.¹³⁴

The Mitrokhin papers indicate that on April 4, 1969, two years after the Budapest meeting, KGB chief Andropov ordered his agents to concentrate on penetrating the Vatican including the Roman Curia and all its departments. Among those entities singled out for special attention were the Congregation for the Eastern Church and the Russicum and other Pontifical colleges training priests for Eastern churches.¹³⁵

Active measures approved by Andropov included increased persecution of Catholic Ukrainian Uniates and their hierarchy and priests. Charges of sexual immorality were to be used to discredit the Uniate hierarchy.¹³⁶

The KGB was able to recruit three clerics, all of whom had been born in the Soviet Union to successfully infiltrate the Russicum and the Gregorian University.¹³⁷ The Soviet Secret Service also obtained the assistance of two Lithuanian clergy, one of whom was a bishop [Codename— Daktaras].¹³⁸

A follow-up report made to KGB chief Andropov indicated that by February 1975, secret intelligence agents from Poland, Czechoslovakia and Hungary had secured significant positions in the Vatican bureaucracy.¹³⁹

Among religious orders, the Jesuits joined the Dominicans as a primary target of Soviet infiltration.

Vatican Officials selected for cultivation by KGB and Soviet Bloc agents included: Bishop Agostino (later Cardinal) Casaroli, Secretary, Roman Curia and future Secretary of State under Pope John Paul II; Bishop (later Cardinal) Johannes Willebrands, President of the Pontifical Council for Promoting Christian Unity; Archbishop (later Cardinal) Franz König of Austria and Ordinariate of Austria, Faithful of Eastern Rite; and Archbishop (later Cardinal) Giovanni Benelli in the Office of Secretary of State who was a confidant of Pope Paul VI.¹⁴⁰

The chief characteristics that KGB agents sought out in their lower level co-optees at the Vatican, especially those connected with the Secretariat of State, were corruption, lack of honesty, and immoral conduct.

Through the years there have been stories exposing Soviet subversives operating out of the Vatican or through other Church channels in Italy. The anonymous Millenari in *The Shroud of Secrecy* tell the tale of a seminarian named Andrea Sanomonte who acted as a spy and courier for the Soviets. Sanomonte approached Don Pasquale Uva, founder of the House of Divine Providence in Bisceglie to apply for admission into the new fraternity. By chance, compromising materials suggesting Sanomonte was not the aspiring priest he pretended to be were found and handed over to the rector of the order. The Italian police were also called into the case. In the meantime, Don Uva sent the young man home. A more thorough investigation of the novice's room by the authorities later produced a day planner that contained secret coded materials of highly classified information regarding the Italian Navy.¹⁴¹

When the Mitrokhin dossier on KGB espionage in the Vatican was made public in 1999, Church officials offered no comment. This was in contrast to the Italian government, which published a list of politicians, journalists and other national personalities who were paid agents of the KGB. The Vatican has maintained strict secrecy on the issue of Soviet espionage and subversion against the Church.¹⁴²

The Homintern in AmChurch

One of the still unanswered and perhaps unanswerable questions that has arisen in connection with the Communist infiltration of the Catholic Church in the U.S. is whether or not Soviet subversion was a major factor in the rise

of homosexuality among Catholic priests and religious, especially after the Second Vatican Council?

We know that the Soviet Intelligence used homosexuals as full-time agents to compromise important targets who were attracted to their own sex. Quite probably, there were homosexuals among the Soviet agents sent to penetrate Catholic seminaries and houses of religion from the 1930s onward and that some of these agents rose to high office in AmChurch.

Also, in so far as Communism was able to help move the Vatican II Revolution forward, it can be said to have been a contributing factor in the doctrinal and moral breakdown of AmChurch that permitted the homosexual network to flourish in the Church.

Anything more specific is difficult to pin down.

From the Russian State Church experience it appears that ideological convictions, money and the promise of advancement proved sufficient inducement in bringing the hierarchy into the Soviet fold and keeping them there. Sexual blackmail, homosexual or otherwise, appears not to have played a major role in compromising the celibate or widowed Russian State hierarchy.¹⁴³

This was probably true of the Soviet infiltration of the Catholic hierarchy and other high-level clerical executives at the NCCB/USCC. Homosexual blackmail may have played a minor role in subverting or compromising American prelates and bureaucratic officials, but ideological convictions, money and the promise of advancement, no doubt, were more important factors over the long haul.

In conclusion, therefore, while the Church's enemies from *without*, including International Communism, contributed to the overall demoralization of the priesthood and religious life in the United States, the main impetus for the pro-homosexual paradigm shift in the Church in the second half of the 20th century came from *within*—in the form of expanded hierarchical, diocesan and religious order homosexual networks that flowed from the Cardinal O'Connell and Cardinal Spellman legacy—and by the election of a homosexual to the Chair of Peter.

Notes

1 Mary Ball Martínez, *The Undermining of the Catholic Church* (México, D.F., Mexico: 1991), 21–22. The book is available from the author at

Apartado Postal 57-212, 06501 México, D.F., Mexico. See <http://newmax.dataflux.com.mx/socios/undermining/>. Martínez was an accredited member of the Vatican press corps for 25 years and currently resides in Mexico City. She covered five Synods, two Papal conclaves, two Papal elections and two Papal funerals. I am indebted to Mrs. Martínez for her scholarship and her friendship.

2 Ibid., 23.

3 Ibid., 38–39.

4 Ibid., 43.

5 Modernism, however, remained deeply embedded in Academia in the United States and Europe.

6 Ibid., 44.

7 The Accademia dei Nobili Ecclesiastici was founded in 1701 by Pope Clement XI to prepare largely non-Romans for diplomatic service to the Holy See.

8 Vincenzo Gioacchino Raffaele Luigi Pecci who ascended the papal throne as Pope Leo XIII reigned from 1878 to 1903. His status as “Prisoner of the Vatican” in no way hampered his active papacy. He wrote 50 encyclicals and devoted his pontificate to seminary reform and the extension of Biblical studies. See Chapter 10 for his condemnation of Americanism. A biography of Pope Leo XIII is available at

<http://www.newadvent.org/cathen/09169a.htm>.

9 See Pope Leo XIII’s Encyclical *Humanum Genus* On Freemasonry at <http://www.ewtn.com/library/ENCYC/L13HUMAN.HTM>. The document recalls the traditional condemnation of secret societies and specifically Freemasonry beginning with Pope Clement XII in the year 1738, and continuing through Benedict XIV, Pius VII, Leo XII, Pius VIII, Gregory XVI and Pius IX.

10 The Holy Office managed to hold the line against Freemasonry through the 1950s. The Code of Canon Law of 1917 (c. 2, 335), initiated by Pope Pius X and promulgated by Pope Benedict XV continued to prohibit membership in Masonry and similar sects under penalty of *ipso facto* excommunication. However, in the New Code of Canon Law promulgated by Pope John Paul II on January 25, 1983, all references to Freemasonry have been removed. The English text of the 1983 Code of Canon Law is available at http://mywebpages.comcast.net/npeters/canonlaw_canonistics.htm. On

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November 26, 1983, Cardinal Ratzinger, Prefect of the Congregation for the Doctrine for the Faith issued a “Declaration on Masonic Associations” that reaffirmed the Church’s prohibition against Catholic membership in Masonic sects. See

<http://www.trosch.org/for/masons1983.html>.

11 John Jay Hughes, *Absolutely Null and Utterly Void The Papal Condemnation of Anglican Orders* (Washington, D.C.: Corpus Books, 1968), 190. The title of Hughes book is based on Pope Leo XIII’s Papal Bull *Apostolicae Curae* issued on September 13, 1896, which declared Anglican Orders null and void. Cardinal Rampolla was in favor of the recognition of Anglican Orders by the Holy See as an “ecumenical” gesture.

12 Donavan, ed., *A Papal Chamberlain*, 244.

13 Martínez, 36.

14 Msgr. Vigilio Dalpiaz, *Cardinal Merry Del Val*, (Vatican City: 1937), 60.

15 Martínez, 36.

16 The body of Crown Prince Rudolf’s young mistress, the Baroness Maria (Mary) Vetsera, was buried at the cemetery of the Cistercian Abbey of the Holy Cross in Heiligenkreuz. The Emperor converted Mayerling into a penitential convent of Carmelite nuns.

17 Giuseppe Melchiorre Sarto was born on June 2, 1835, to a poor family in the Province of Treviso, in Venice. His exceptional intellectual and spiritual qualities were recognized at a young age and he received a scholarship to the Seminary of Padua where he completed his studies in the Classics, Philosophy and Theology with honors. He was ordained in 1858, and continued his studies of St. Thomas Aquinas and canon law while carrying on his priestly functions in the Diocese of Treviso. He was particularly solicitous in the matter of the religious education of adults. In 1875, he was made a canon of the Cathedral of Treviso, and nine years later became Bishop of Mantua. At the secret consistory of June, 1893, Pope Leo XIII who was attempting to extricate the Holy See from a myriad of political intrigues with the Italian government, made Sarto a cardinal and appointed him Patriarch of Venice. The pontificate of Pope Pius X was distinguished by its support of seminary reform and reorganization and excellence in priestly formation. Pope Pius X also established the Biblical Institute in Rome under the direction of the Jesuits. In March 1904, he created a special congregation to undertake the updating of the Code of Canon Law under the supervision of

Msgr. (later Cardinal) Gasparri. The Curia was also reorganized under a new system of tribunals, congregations and offices. Personally, Pius X was known as the “Pope of the Eucharist” because of his special devotion to the Blessed Sacrament and for his personal sanctity and strength of character. He was also a great patron of the Gregorian chant and the arts. Pope Pius X died August 20, 1914, on the eve of the Great War. He was canonized a saint by Pope Pius XII on May 29, 1954. See <http://homepages.together.net/~stpius/patron.htm>.

18 O’Neill, *Cardinal Herbert Vaughan*, 311.

19 See Edith Starr Miller (Lady Queensborough), *Occult Theocracy*, Vol. I., (Hawthorne, Calif.: Christian Book Club; reprint Los Angeles: Christian Book Club of America, 1968), 679. Cardinal Rampolla is listed as a part of the “constituent origination assemblies of the *OTO*” in the “Manifesto of the *OTO*.”

20 Msgr. Ernest Jouin later went on to found and edit the well-known *International Revue of Secret Societies* from 1912 to 1930.

21 Edith Miller, 575.

22 *Ibid.*, 572–573.

23 For additional information on Aleister Crowley and the *OTO* and its connections to other occult sects of the day see Piers Compton, *The Broken Cross—The Hidden Hand in the Vatican* (Cranbrook, Western Australia: Veritas Publishing Co., 1984). Mr. Compton was the literary editor of the highly respected English Catholic weekly *The Universe*. Somerset Maugham, a fellow Englishman and homosexual, who knew Crowley well described him as a fake, “but not wholly a fake.” Branches of the *OTO* still exist including chapters in the U.S. and there are a number of websites dedicated to the Order’s occult practices that include ritualistic homosexuality. Writer R.E.L. Masters in *The Homosexual Revolution—A Challenging Expose of the Social and Political Directions of a Minority Group* (New York: Belmont Books, 1962), notes that a chapter of the *OTO* was founded in New York City in modern times, but it was disbanded when the members seemed more interested in raw sex than the occult.

24 Craig Heimbichner, “Did a Freemason Almost Become Pope?” *Catholic Family News*, August 2003 available at <http://www.cfnews.org/ch-ramp.htm>.

25 See Aleister Crowley: The Biographical Project at http://www.popsubculture.com/pop/bio_project/aleister_crowley.html. 26

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Martínez, 37.

27 Biographical data on Pope Benedict XV is available at http://en.wikipedia.org/wiki/Pope_Benedict_XV. His Encyclicals are available at <http://www.cin.org/ftp15.html>.

28 Martínez, 46.

29 Born on May 31, 1857, in Desio (Lombardy) in northern Italy, Achille Ratti was educated and trained as a priest of the Archdiocese of Milan. He attended the Gregorian University in Rome where he earned a triple doctorate and in 1907 became the chief director of the Ambrosian Library in Milan until Pope Pius X made him head of the Vatican Library. He was elevated to Cardinal by Pope Benedict XV in 1921 and given the See of Milan. Eight months later he was elected pope.

30 Martínez, 49.

31 The full texts of encyclicals issued under the pontificate of Pope Pius XI are available at

http://www.vatican.va/holy_father/pius_xi/encyclicals/index.htm.

32 For an insightful examination of the long-term repercussions of the Vatican's Italian Concordat of 1929 see Americo, *Iota Unum*, 167–172.

33 See Anthony Rhodes, *The Vatican in the Age of Dictators [1922–1945]* (New York: Holt, Rinehart and Winston, 1973) for a full analysis of the Vatican's pre-war concordats including the concordat with Hitler in 1933.

34 Ibid., 21. See Pope Pius XI's Encyclical *Non Abbiamo Bisogno On Catholic Action in Italy*, June 29, 1931 at

http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_29061931_non-abbiamo-bisogno_en.html.

Also see Martínez, *The Undermining* in which the author covers the intrigues surrounding the decision of Pope Pius XI to condemn *Action Francaise* in an apparent contradiction to his well-known policies on Church-State relations.

35 Martínez, 50–51. Also see John A. Dick, *The Malines Conversations Revisited* (Brussels: Louvain University Press, 1989) and Leon-Joseph Cardinal Suenens, *A Controversial Phenomenon Resting in the Spirit*, Malines Document No. 6. (Dublin, Ireland: Veritas Press, 1987).

36 Ibid., 56–63.

37 Rhodes, 209.

38 Groomed from birth for the papacy, the future Pope Pius XII was born Eugenio Pacelli on March 2 1876. Contrary to popular belief his ancient ancestry was not Roman. His ancestors came from Aquapendente (Lazio Region, Province of Viterbo) an ancient bordertown just outside Rome. In the 1840s Pacelli's grandfather, Marcantonio, emigrated from the region to the Eternal City and secured a position as a clerkship in Interior Ministry. He later studied canon law and became a confidant in legal matters to Pope Gregory XVI. The Pacelli family followed Pius IX into exile. Marcantonio later helped launch *L'Osservatore Romano*, the Vatican newspaper. Pacelli's father, Filippo, was a Consistorial lawyer. Under Pope Leo XII the Pacelli family began to take a more active role in Vatican finances. According to Mary Ball Martínez, Pacelli's uncle, Ernesto, was a member of the Rothschild banking firm that made a large loan to Papal States under Gregory XVI. He also set up the first offices of the Banco de Roma. As a youth, Eugenio Pacelli was granted a papal dispensation to study privately for the priesthood. The ostensible reason for the dispensation was that the young Pacelli suffered from "delicate health," an oddity since the Pacelli family was notoriously robust with Marcantonio living to 102 and his brother Felice to 103. In any case, Pacelli, like Montini, was not subjected to normal seminary life or vetting. Interestingly, Pacelli was sent to the radically modernist Instituto Capranica by Cardinal Rampolla for the last two years of his training for the priesthood. He was ordained a priest on April 2, 1899, and continued his training for the Vatican Diplomatic Corps under the watchful eye of Rampolla who became Pacelli's long-time patron and mentor. In 1917, Pacelli was consecrated bishop by Pope Benedict XV and then sent on diplomatic mission to Bavaria and Germany as Apostolic Nuncio. He received the red hat at the December 16, 1929 Consistory and took Cardinal Gasparri's post as Secretary of State under Pius XI on February 9, 1930, at the youthful age of 53. Pacelli's personality and character differed remarkably from his predecessor Pius XI who possessed a superior intellect and a steadfastness in the face of a good fight. The historian Anthony Rhodes records that the Spanish Ambassador to the Vatican told the German Ambassador, Ernst von Weizsäcker, in 1937, that "Pacelli presents no real counterweight to Pius XI, because he is completely devoid of will and character. He hasn't even got a particularly good mind." On the other hand, the French Ambassador Vladimir d'Ormesson credited Pacelli with piety, culture and a sharp intelligence. According to Montini, since Pius XII was a

canon lawyer and not a theologian, he generally left the drafting of his encyclicals to others. Msgr. (later Cardinal) Domenico Tardini, who was close to Pacelli, said that the man was gentle and shy by nature (some of his critics used the blunt description effete) and affirmed he was not born with the fighting temperament of a Ratti. Nevertheless, when it came to moving the vision of NewChurch forward, Pacelli proved himself both capable and willing.

39 See Annibale Bugnini, *The Reform of the Liturgy 1948–1975, La riforma liturgica*, translated by Matthew O’Connell (Collegeville, Minn.: The Liturgical Press, 1990).

40 Ibid., 7.

41 Members of the Commission for Liturgical Reform established by Pius XII on May 28, 1948, included Presidents, Cardinal Clemente Micara and Cardinal Gaetano Cicognani; Secretary, Annibale Bugnini; and members Anselmo Albareda, OSB, Augustin Bea, SJ, Carlo Brago, CM, Msgr. Alfonso Carinci, Abbot Cesario D’mato, Msgr. Enrico Dante, Msgr. Amato Pietro Frutaz, Joseph Löw, CSSR, and Luigi Rovigatti.

42 Bugnini, 5–13.

43 Ibid. See also Martínez, 104.

44 See Guimarães, *Murky Waters*, 123–125.

45 Hebblethwaite, *Paul VI*, 181.

46 Martínez, 16.

47 See Joseph A. Komonchak, editor, *History of Vatican II—Announcing and Preparing Vatican Council II—Toward a New Era in Catholicism*, Vol. I. (Maryknoll, New York: Orbis Books, 1995), 80, 416.

48 Ibid., 80.

49 Ibid.

50 Ibid., 81.

51 Bugnini, 314.

52 Komonchak, 81.

53 Bugnini, 6.

54 Bugnini, 6–7.

55 White, *The Diocesan Seminary*, 349. See also Likoudis, *Amchurch Comes Out*. Likoudis documents the dominant role of homosexual clerics and religious in the Liturgical Reform Movement.

56 Ibid., 359.

57 See *Gaudium et Spes* Pastoral Constitution on the Church in the Modern World promulgated by Pope Paul VI on December 6, 1965, for a description and features of the “modern world.” The document is available at <http://www.ewtn.com/library/COUNCILS/v2modwor.htm>.

58 See Amerio, *Iota Unum* for an in-depth examination of the importance of Latin in the life of the Church, pp. 56–60, 623–626.

59 White, 290.

60 Thomas J. Reese, SJ, *Inside the Vatican The Politics and Organization of the Catholic Church* (Cambridge, Mass.: Harvard University Press, 1996), 89. Until World War II, Italians made up the majority of the Curia as well as the College of Cardinals who voted to fill the Chair of Peter when it fell vacant usually due to death of a legitimate pope.

61 Ibid.

62 Komonchak, 69.

63 This statement may come as a surprise since Pope Pius XII was considered to be virulently anti-Communist. Here, however, we are concerned not so much with public relations as we are with concrete actions. Within this frame of reference, the evidence supports the conclusion that while Pacelli was Secretary of State and as Pope Pius XII, he advanced the interests of the Marxists up to June 28, 1949, when it became politically necessary to condemn Communism. (see *Decree of the Holy Office Against Communism*, July 1, 1949, AAS 41(1949) 334). The outright support of the pontificate of Pius XII for the Allies in WWII was ill-disguised under a banner of “neutrality” that, in fact, did not exist. In 1941, when President Roosevelt needed the support of Catholic voters for his Lend-Lease program to Stalin, Pius XII circumvented *Divini Redemptoris* to permit Catholics in the U.S. to support the action. The task was accomplished through diplomatic channels by instructing the Papal Nuncio in Washington, D.C. to stifle Catholic hierarchical and lay opposition to American aid to the Soviet Union. That Pius XII willingly took part in a plot to eliminate Hitler from power is now a matter of historical record. In Anthony Rhodes,’ *The Vatican in the Age of Dictators [1922–1945]* we learn that millions of dollars were transferred, usually by Cardinal Spellman to the Vatican. Ostensibly Catholics were told that the money came from the Knights of Columbus, when in fact it came from secret State funds at Roosevelt’s disposal to assist

the Allied war effort. One of the starker incidents of the Holy See's actions that greatly benefited Stalin was the Holy See's silence in face of the Katyn Forest Massacre. The coldblooded murders of more than 20,000 Polish officers and intelligencia were carried out in April 1940. The Poles were captured by the Red Army after the Soviets invaded eastern Poland in September 1939. The massacre was carried out by the Soviet NKVD under orders from Stalin, but was attributed to the Nazis. Both Churchill and Roosevelt knew the truth, but withheld it from the American people out of political considerations. There is no question that the Vatican—the listening post of the world—also knew the truth about the Katyn Forest Massacre, but it remained silent to assist the Allied war effort. While International Jewry is forever harping on the question, "What did Pius XII do for the Jews?" perhaps it's time for Catholics to ask, "What did Pius XII do for Catholics and other Christians before, during and after WWII under Stalin and his heirs?" See also Martinez, "Safeguarding the Marxists," in *Undermining*, pp. 78–88.

64 *Divini Redemptoris* is available at
http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_19031937_divini-redemptoris_en.html.

65 See Chapter 5, footnotes 193 and 195 for details on the VENONA Codex.

66 Andrew and Mitrokhin, *The Sword and the Shield*, 107.

67 Topitsch, *Stalin's War*, 139.

68 The traitor Alger Hiss came from a privileged Baltimore Episcopalian background. He graduated Phi Beta Kappa from Johns Hopkins University and attended Harvard Law School after which he became a protégé of Felix Frankfurter and clerked for Supreme Court Justice Oliver Wendell Holmes. In September 1936, three years after he entered government service, Roosevelt's Undersecretary Sumner Wells, a flaming homosexual, whether by coincidence or Soviet design, brought Hiss into the State Department. Hiss quickly moved up the governmental ladder forming close friendships with Undersecretary of State Dean Acheson and Secretary of State Stettinius. He went on to play a major role at the Yalta Conference and in the formation of the United Nations as Executive Secretary of Dumbarton Oaks Conference of 1945 in San Francisco. Hiss left the State Department the following year to become President of the Carnegie Endowment for International Peace. He was identified as a Soviet agent by ex-Communists Whittaker Chambers and

Elizabeth Bentley before the House Un-American Activities Committee in July 1948. Throughout his trial and long afterwards, Hiss was defended by the elite of the Eastern Establishment. In 1950, Hiss was convicted of perjury (not espionage) and sentenced to prison for five years. The VENONA Codex confirmed his guilt on both accounts, i.e., espionage and perjury. As for Sumner Wells, President Roosevelt was forced to fire his major security risk when the intoxicated Undersecretary attempted to force himself on a colored attendant on a Pullman, and the porter reported the incident to his superiors. Harry Dexter White, Assistant Secretary of the Treasury handed over engraving plates and ink from the U.S. Bureau of Engraving and Printing to the Soviets so that they could counterfeit post-war currency in Germany at cost of millions of dollars to U.S. taxpayer. White died of a heart attack in 1948 shortly after he was identified as a Soviet agent by exCommunist Elizabeth Bentley. Lauchlin Currie, who operated under the Silvermaster spy ring, was FDR's top personal aide and White House liaison to the State Department. He provided Stalin with an in-depth preview of America's diplomatic strategy for post-war Europe. That knowledge fortified the Soviet dictator's intransigent position at Yalta. Currie worked closely with Owen Lattimore, the Director of the Page School of International Relations at Johns Hopkins University, who played an important role in the fall of China to the Communists. Other key Americans spying for the Soviets included Maurice Halperin, head of the Research Division of the OSS, aeronautical scientist William Perl, and physicist Theodore Hall. The VENONA ciphers confirmed that Julius Rosenberg was an active NKGB agent and that he and his wife Ethel Rosenberg supplied Stalin with priceless atomic secrets that saved the Soviets a great deal of time and money and changed the political balance of world power forever. The VENONA Codex also exposed U.S. Congressman Samuel Dickstein as a NKVD agent in the late 1930s who spied on his own country for money. It was Dickstein who introduced the original legislation that served as the basis for the creation of the House Committee on Un-American Activities.

69 See *Straight After Long Silence*.

70 Part of the logistical program for the Lend-Lease Program to the Soviets included the building of a massive air base at the Great Falls Montana Municipal Airport named East Base that provided an air route to Ladd Field, Fairbanks, Alaska and then to the Soviet Union. According to Lynnette Baughman, author of the fictional thriller *A Spy Within* (Dallas, Texas:

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Wilson and Associates, 1999), “The Soviets sent tons of blueprints, patents, maps, government documents, catalogues of industrial and military products, and much more out of the United States through Great Falls, Montana.”

“Under the guise of ‘diplomatic mail,’ 50 black suitcases at a time were loaded aboard U.S. bombers en route to Russia (via Fairbanks, Alaska) under the U.S. Lend-Lease program,” Baughman reported.

71 Ibid.

72 As a whole the Federal Bureau of Investigation even with its WASPish and Masonic roots, (the FBI had its own Masonic Lodge, the Fidelity Chapter that met on Monday nights), made better use of information provided by ex-Communists who knocked on their doors than did British Intelligence. The same was true of the Central Intelligence Agency, albeit, that all U.S. Intelligence Services were driven by the elite of the “Eastern Establishment” and riddled with Soviet spies.

73 Both the U.S. House of Representatives and Senate had established committees to investigate and hold hearings on the issue of domestic subversion and espionage. The House Committee on Un-American Activities (HUAC) was created in May 1938 to investigate domestic subversion in the United States under the chairmanship of ten-term Congressman Martin Dies, Jr. In 1947, it held hearings on the Soviet infiltration and subversion of the Hollywood Motion Picture Industry. The following year it heard from Elizabeth Bentley and Whittaker Chambers on the Soviet penetration of Federal agencies. In the U.S. Senate, in reaction to the charges of Soviet espionage in the United States made by Senator Joseph McCarthy (R. WI), the Democrats created a Special Subcommittee on Internal Security of the Senate Foreign Relations Committee Hearings. Senate hearings on Soviet espionage opened on March 8, 1950 under the chairmanship of Senator Millard E. Tydings of Maryland. 8, 1950 under the chairmanship of Senator Millard E. Tydings of Maryland. page report that Senator McCarthy’s claims of wide-scale Soviet infiltration and subversion of the Executive branch of government were “unfounded.” The following year, on July 25, 1951, the Senate Internal Security Subcommittee held hearings on the fall of China to the Communists. In 1953 and 1954, the Permanent Subcommittee on Investigations of the Committee on Government Operations, chaired by Senator McCarthy, held a large number of closed executive sessions and public hearings on Communist infiltration and espionage in the United States.

74 A native of Philadelphia and Quaker, Whittaker Chambers studied at Columbia University. He joined the CP/USA in 1924, and worked for the *Daily Worker* and *The New Masses*. After his recruitment as a Soviet spy, Chambers (Codename—KARL) operated under Alexandre Ulianovsky, a member of the GRU, Soviet military intelligence, and became a major player in the Russian espionage apparatus in the U.S. In April 1938 he abandoned the Party and his life as a Soviet agent. He joined the staff of *Time* magazine. Chambers later testified that Alger Hiss [Codename—ALES] was working for the Russians, although his testimony at the time was widely disbelieved given Hiss' Eastern Establishment credentials and prominent social standing. Chambers continued to be vilified in the liberal press of the 1950s. His final vindication came with the public release the VENONA Codex in 1995. See Whittaker Chambers, *Witness—An Autobiography* (New York: Random House, 1952).

75 Louis Budenz's books on Communism included *The Techniques of Communism* (New York: Arno Press, N.Y. Times Corporation, 1954). During his debriefings with the FBI and in his testimony before the U.S. House and Senate Committees investigating internal subversion, Budenz identified many Establishment figures as Communist agents including key Communists in the Roosevelt Administration and on powerful Establishment "think tanks" that included the Institute for Pacific Relations (IPR), the epicenter of all Soviet activity in the Far East. The IPR was also served as an important conduit for the placement of Party members, Soviet agents and those sympathetic to the Communist cause in high-level government posts. When Budenz testified before the McCarran Committee on the IPR's role in the fall of China to the Communists, he identified virtually every officer and lead staffer as a Communist or under Communist discipline including Owen Lattimore and millionaire Frederick Vanderbilt Field. Budenz's testimony was challenged by Professor Carroll Quigley of Georgetown, author of *Tragedy and Hope—A History of the World in Our Time* (New York: Macmillan Company, 1966), an insider's guide to the Establishment and New World Order. Quigley denounced Budenz's testimony against Lattimore and Field as entirely false. He said it was part of the "radical Right fairy tale" meant to mislead Americans into thinking that there is "a well-organized plot by extreme Leftwing elements, operating from the White House itself and controlling all the chief avenues of publicity in the United States, to destroy the American way of life." The VENONA Codex supported Budenz's accusations. Quigley

should and maybe did know better as he was well aware of the cooperation between the Establishment and support for the Bolshevik Revolution. In *Tragedy and Hope*, Quigley may have revealed more than he should when he wrote, “There does exist, and has existed for a generation, an international Anglophile network which operates, to some extent, in the way the radical Right believes the Communists act. In fact, this network, which we may identify as the Round Table Groups, has no aversion to cooperating with the Communists, or any other groups, and frequently does so. I know of the operations of this network because I have studied it for twenty years and was permitted for two years, in the early 1960’s, to examine its papers and secret records. I have no aversion to it or to most of its aims and have, for much of my life, been close to it and to many of its instruments. I have objected, both in the past and recently, to a few of its policies (notably to its belief that England was an Atlantic rather than a European Power and must be allied, or even federated, with the United States and must remain isolated from Europe), but in general my chief difference of opinion is that it wishes to remain unknown, and I believe its role in history is significant enough to be known.” Another interesting aside to the Budenz story is that in his testimony on September 23, 1953, before Senator Joseph McCarthy’s Senate Permanent Subcommittee on Investigations of the Committee on Government Operations in New York on “Communist Infiltration in the Army,” Budenz identified Corliss Lamont (1902–1995) as an active member of the Communist Party. Corliss Lamont was the son and heir of the Wall Street tycoon and internationalist, Thomas W. Lamont of the House of Morgan, that helped bankroll the 1917 Bolshevik Revolution. Corliss and his parents, Thomas and Flora Lamont later helped finance the CP/USA as well as many Communist front organizations. The young Lamont also managed a flourishing career as a philosopher, writer and poet and taught a course in “Humanism” at Columbia University where a chair in Civil Liberties was established in his name. Budenz was never so honored. Lamont denied that he was ever a member of the CP/USA but VENONA proved him to be a liar and perjurer. As a millionaire and son of a millionaire he was, as Budenz described him, part of the Communist “caste system.” As Budenz repeatedly stated, Communism is not a classless society. The rich and powerful like the Lamonts and the Fields were the Vanguard—the New Chosen People—the fulfillment of the Messianic message. The proletariat and everyone else were their servants and slaves.

76 Romerstein and Breindel, *The Venona Secrets*, 413.

77 Roy, *Communism and the Churches*, 84, 89, 221.

78 Ibid., 238.

79 See Hearings before the Committee on Un-American Activities

“Investigation of Communist Activities in the New York City Area,” Parts 5, 6, 7, and 8 held from July 6–14, 1953. Gitlow’s statement is found in Part 5, p. 2018.

80 Millenari, *The Shroud of Secrecy*, 167. The Millenari claimed that in 1935, the Italian Secret Service revealed that Lenin had ordered 100 Communist students to infiltrate seminaries and novitiates in Western Europe with the intention of seeking ordination to the priesthood. The long-term goal was to place the Communist agents in positions of importance within their respective national churches.

81 See Cqlie and Albert Vassart, “The Moscow Origin of the French ‘Popular Front,’” in Milorad M. Drachkovitch and Branko Lazitch, eds. *The Comintern: Historical Highlights: Essays, Recollections, Documents* (Stanford, Calif.: Stanford University Press, 1966). See Alliance Reprint Series, COMPASS, the Journal of Communist League, April 1994, no. 112, “The Popular Front in France” at http://www.allianceml.com/CommunistLeague/PopularFrontFranceSpain_Final.htm.

82 Ibid.

83 Roy, 127.

84 Ibid.

85 See Hearings before the Committee on Un-American Activities

“Investigation of Communist Activities in the New York City Area,” July 6–14, 1953.

86 Roy, 235.

87 Ibid., 236.

88 Manning Johnson Testimony, 1953 Hearings, pp. 2278–2279. Johnson’s reference to the “Living Church Movement” refers to the Bolshevik attempt to introduce radical reforms within the Russian State Church and other churches that would accommodate Communist ideology.

89 Ibid.

90 Ibid. See also David Nelson Duke, *In the Trenches with Jesus and Marx*—
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Harry F. Ward and the Struggle for Social Justice (Tuscaloosa, Ala.: University of Alabama Press, 2003).

91 Roy, 90.

92 Ibid., 89.

93 Ibid., 94.

94 Of all the testimony of ex-Communists offered before the House and Senate Committees investigating Communist espionage in America, that of Elizabeth Terrill Bentley, dubbed the “Red Spy Queen,” proved to be among the most damaging to the operations of the Soviet apparatus operating in the United States. In *Out of Bondage* (New York: Devin-Adair Co., 1951), Bentley describes her transformation from a Vassar College and Columbia University graduate to anti-fascist fellow traveler to CP/USA member, Soviet courier and “steeled Bolshevik.” Shortly after Bentley joined the Party in 1935–1936, she was recruited as an underground agent. She later became the lover and full-time accomplice of Jacob Golos, a high level Soviet spy and assassin who ran a network of about 80 agents that included (after 1942) Julius Rosenberg. The Soviets’ code name for Bentley was UMNITSA (“Clever Girl”). In her testimony, Bentley named 100 active Soviet agents in the United States including Alger Hiss whom Whittaker Chambers had already identified as a Soviet agent in 1939, and Nathan Gregory Silvermaster, who was a professor at a Catholic college. Bentley revealed that the Soviets were in the process of shifting their espionage efforts to international agencies such as the United Nations and its affiliate agencies including the U.N. Educational, Social, and Cultural Organization (UNESCO) in Paris. She also revealed that the CP/USA Central Control Commission and Moscow kept detailed dossier on every Party member that included his background and “weaknesses.” It should be noted that Bentley had knowledge of the operations of only four of at least twenty Soviet spy rings that were operating in the U.S. Although Bentley was unmercifully raked over the coals for her “immoral life” and her testimony dismissed as “the bizarre rantings of a neurotic old maid” by the liberal press, she was vindicated in the end by VENONA.

95 Elizabeth Bentley, *Out of Bondage*, 42. The book was ghost-written.

96 Ibid.

97 Ibid.

98 Ibid., 45.

99 Manning Johnson, 1993 Hearings, pp. 2278–2279.

100 Bentley, 201.

101 Roy, 288–289.

102 Ibid., 281.

103 Ibid., 283.

104 Ibid., 360.

105 Ibid., 367.

106 See Bella Dodd, *School of Darkness*, (New York: P.J. Kennedy and Sons, 1954), 162.

107 Roy, 59.

108 Ibid., 134.

109 Budenz estimated that the CP/USA had recruited as many as 35,000 professors and teachers, many dues paying Party members. New York City universities and colleges such as Columbia University were major targets of Soviet propaganda and recruitment as were teachers' unions.

110 In the 1950s, a young novice at St. Vincent's Archabbey in Latrobe, Pa. by the name of Brother Joseph Natale said he was present at a public lecture in which Bella Dodd discussed the Soviet infiltration of the Catholic Church. Brother Joseph left St. Vincent's before taking final vows and went on to establish Holy Family Monastery in Berlin, N.J., which offered the traditional Mass of the Roman rite. The monastery also contained a Catholic printing office. Forty years after Brother Joseph heard the Dodd speech, he recalled, "I listened to that woman for four hours and she had my hair standing on end. Everything she said has been fulfilled to the letter." His recollections were first recorded in the fall 1989 issue of "Crying in the Wilderness," a newsletter printed by the brothers at Holy Family Monastery.

She [Bella Dodd] said that of all the world's religions, the Catholic Church was the only one feared by the Communists, for it was its only effective opponent. Speaking as an ex-Communist, she said "In the 1930's, we put eleven hundred men into the priesthood in order to destroy the Church from within." The idea was for these men to be ordained and then climb the ladder of influence and authority—to come to be Monsignors and Bishops. Back then she said, "Right now they are in the highest places, and they are working to bring about change in order that the Catholic Church will no longer be effective against Communism." She also said that these changes would be so drastic that "you will not recognize the Catholic Church." Once these men

had become bishops, their influence could be widely spread because “Bishops beget bishops” and these agents would use their influence to elevate and promote clergymen who are not necessarily dedicated Communists, but who were of a progressive and liberal mentality, and whose influence could be counted on to foster a new philosophy and theology within the ranks of the clergy. Once the clergy were infected they would pass this infection to the laity. The whole idea was to destroy, not the institution of the Church, but rather the Faith of the people ...through the promotion of a pseudo-religion: something that resembled Catholicism but was not the real thing. Once the Faith was destroyed, then the dismantling of the institution would take place. She explained that there would be a guilt complex introduced into the Church ... to label the “Church of the past” as being oppressive, authoritarian, full of prejudices, arrogant in claiming to be the sole possessor of truth, and responsible for the divisions of religious bodies throughout the centuries. This would be necessary in order to shame Church leaders into an “openness to the world” and to a more flexible attitude toward all other religions and philosophies. The Communists would then exploit this openness in order to undermine the Church. What is to be made of Dr. Bella Dodd’s statements on the Communist infiltration of the Catholic Church beginning with Lenin and continuing into the Cold War era and perhaps beyond? Certainly her claim that the Communists had drawn up plans to infiltrate the American clergy and other religious institutions was supported, at that time, by the testimony of other Communist defectors like Manning Johnson and Elizabeth Bentley. At first, her statement that “we,” presumably the Soviets, placed 1,100 men into the priesthood seems extravagant, but when one recalls that the CP/USA recruited some 35,000 teachers and professors and that the KGB included not only thousands of agents but also several million “cooperators,” then that number does not appear to be out of line. Further, in 1969, Dr. Richard Day, the National Medical Director of Planned Parenthood and an Eastern Establishment figure repeated many of the same statements that Dodd had made. The date of the Day speech was March 20, 1969 and the occasion was a meeting of the Pittsburgh Pediatric Society. In “Family Planning: Infant Mortality, Gene Frequency, Abortion and Other Considerations,” Dr. Day described the workings of a New World System that he said was already in place and functioning. Among other things, this New World System would replace traditional religion with a new belief system that excluded doctrine and morals, but it would appear to be the real thing, said Day. Of special

interest to the Homosexual Collective is the prediction of Dr. Day that “homosexuals would be given permission to act out.” As if on cue, the Stonewall Inn riots, “a flash point” in the history of the Homosexual Collective that laid the foundation for the modern Homosexual Movement made national and world headlines in June 1969, just three months and one week after the Day speech. The Day lecture is analyzed by Dr. Larry Dunegan of Pittsburgh in a series of tapes and interviews with Randy Engel produced by the U.S. Coalition for Life, Export, Pa.

111 See Gordon W. Prange, *Target Tokyo—The Story of the Sorge Spy Ring* (New York: McGraw-Hill, 1984).

112 Will and Ariel Durant, *A Dual Autobiography* (New York: Simon and Schuster, 1977), 35.

113 It should be remembered that Catholic seminaries and the national bureaucracy of the NCWC and the NCCB/USCC were not the only Catholic institutions to be infiltrated. Herbert Romerstein and Eric Breindel in *The Venona Secrets* cite the Paulist Order as a target of Soviet subversion as well as the Holy Name Society, Knights of Columbus and various Catholic trade unions. For an expanded explanation of the Communist “Outstretched Hand” policy see Francis J. Murphy, *Communists and Catholics in France 1936–1939: The Politics of the Outstretched Hand* (Gainesville, Fla.: University of Florida Press, Monographs in Social Science, no. 76, 1989).

114 See Andrew and Mitrokhin, *The Sword and the Shield*.

115 See John Dombrowski, “The War of the Soviet Secret Police Against God” at <http://www.catholic.net/RCC/Periodicals/Faith/2001-02/books3.html>. In his review of the Andrew-Mitrokhin text, *The Sword and the Shield*, Dombrowski, a Catholic historian, provides additional insights into the Communist penetration and exploitation of Christian churches in the Soviet Union and abroad.

116 Ibid.

117 Andrew and Mitrokhin, 487.

118 Ibid., 499.

119 Ibid.

120 Ibid., 487.

121 Ibid., 486–487.

122 Ibid., 503.

123 Ibid., 488.

124 Ibid., 497–499. When Mitrokhin defected from the Soviet State he brought with him copies of thousands of KGB secret archives, and classified documents.

125 Ibid., 491.

126 Ibid., 490.

127 Ibid., 488.

128 Ibid., 489.

129 Ibid., 490.

130 For details on the Rome-Moscow Pact see Guimarães, “The Vatican-Moscow Agreement,” at <http://www.fatimacrusader.com/cr73/cr73pg32.asp>.

131 Andrew and Mitrokhin, 507.

132 Ibid., 549.

133 Ibid., 500.

134 Ibid., 500–501.

135 Ibid., 501.

136 Ibid.

137 Ibid.

138 Ibid.

139 Ibid., 503.

140 Ibid.

141 Millenari, *Shroud of Secrecy*, 170.

142 “The Vatican Was Among KGB’s Objectives,” Zenit Report, 12 October 1999, Rome.

143 Orthodox canonical legislation admits married men to the priesthood. Bishops, however, are elected from among celibate or widowed clergy. THE HOMOSEXUAL COLLECTIVE

Chapter 19

Pope Paul VI and the Church’s Paradigm Shift on Homosexuality

Pope John XXIII—The Interim Pope

Angelo Giuseppe Roncalli, known to the world as Pope John XXIII, served as the critical interim link between the pontificates of the two great framers and implementers of the Revolution in the Catholic Church—Pope Pius XII (Eugenio Pacelli) and Pope Paul VI (Giovanni Battista Montini). Roncalli’s powerful Roman patronage from the Rampolla crowd, his “progressivist” leanings and his advanced age were sufficient to qualify him as an apprentice

pope, but not a leader of the Revolution.

A Lombard, like Battista Montini, Roncalli was born on November 25, 1881, in Sotto il Monte, Italy, in the Diocese of Bergamo. He was the fourth child in a family of 14. The extended Roncalli family headed by his greatuncle Zaverio were poor—sharecroppers with a heavy dependency on the goodwill of their landlord. Life was difficult.¹

Roncalli was attracted to the priesthood at a very early age. In his memoirs, he said that he never knew a time when he did not want to be a priest. He began as a day student at the tender age of nine at the episcopal college at Celana, but after a trying year he returned home where he was tutored by his parish priest, Don Francesco Rebuzzini.² He entered the junior seminary at Bergamo at age 11 in November 1893.

Thereafter, his training for the priesthood progressed in an ordinary manner until a chance meeting on September 17, 1899, with Msgr. Giacomo Maria Radini-Tedeschi.

Msgr. Radini-Tedeschi, a canon at St. Peter's in Rome with important Curial connections, would later become Roncalli's lifelong patron and protector. The 42-year-old Radini-Tedeschi extended a general invitation to the aspiring cleric to come to Rome to study, but the acceptance was delayed until Roncalli won a scholarship to the Pontifical Seminary in Rome.³

From January 1901 to 1905, with a singular interruption of one year to complete compulsory military service, Roncalli remained at the Roman College. Following his ordination as a priest of the Diocese of Bergamo on August 10, 1904, he stayed in Rome to complete his degree in canon law. Once again, Providence intervened.

In 1905, Pope Pius X embarked upon a program to defang Cardinal Rampolla's Modernist allies. He made Radini-Tedeschi a bishop and kicked him upstairs. Bishop Radini-Tedeschi selected Roncalli to accompany him to the Diocese of Bergamo as his secretary.

As a member of Radini-Tedeschi's official entourage, Roncalli began to absorb the "progressive" spirit of his wealthy and influential patron and mentor. Other members of the exclusive circle included Cardinal Rampolla and his secretary Eugenio Pacelli (the future Pius XII), Giacomo della Chiesa (the future Benedict XV) who worked at the Vatican's Department of State, and Cardinal Andrea Carlo Ferrari, Archbishop of Milan.

In addition to his diocesan duties, in 1906, Roncalli accepted a position at the diocesan seminary where he taught history and apologetics. Rumors that Roncalli's lectures contained seeds of Modernism were of little concern to him. He continued to be well protected until the death of Radini Tedeschi in 1914. With the installation of a new Ordinary, Bishop Luigi Maria Marelli, who had a reputation for orthodoxy and little patience for novelty, theological or otherwise, Roncalli's chances for ecclesiastical advancement looked bleak.

In May 1915, Roncalli was called out for active duty as an army chaplain to serve in the Great War. Upon his return from the horrific and sobering experience of trench warfare, his superior, Bishop Marelli, appointed him Director of the House of Studies at Bergamo and later spiritual director of the diocesan seminary. He was also assigned as chaplain to the Union of Catholic Women (UCW). According to Mary Martínez, it was in connection with the UCW's factory workers strike that Roncalli met a kindred spirit in the person of strike organizer and Christian Democrat political activist, Giuditta Montini, the mother of the future Pope Paul VI.⁴

The year 1921 brought a sharp change in fortune for Roncalli. Pius X had forced the Modernists underground, but with Giacomo della Chiesa now sitting on the papal throne as Pope Benedict XV, they emerged as virulent a strain as ever.

Pope Benedict XV summoned Roncalli to Rome and made him Chairman of the Central Council of the Propagation of the Faith in Italy with an office in the Curia.

Unfortunately for Roncalli, one year later, Pope Benedict XV was dead. His successor was Achille Ratti who became Pope Pius XI. For the visionaries of NewChurch his election was another temporary setback.

While working at the Propaganda Fide, Msgr. Roncalli developed important political contacts with Giorgio Montini, editor of *Il Cittadino de Brescia* and an activist in the anti-Fascist *Partita Popolare Italiana* (PPI) led by Don Luigi Sturzo. It was about this time, that Roncalli met the elder Montini's middle son, the up-and-coming diplomat Msgr. Giovanni Battista, who had returned from Poland. The two men struck up a close friendship that lasted a lifetime.⁵

In 1924, Msgr. Roncalli secured a teaching position at the Pontifical Lateran University as Professor of Theology and Ecclesiastical History.

Martínez reports that it was during his tenure at the Lateran that Roncalli began to “spice up” his lectures with the writings of anthroposophist Rudolf Steiner, the ex-adept of the occult sect *Ordo Templi Orientis* that claimed the late Cardinal Rampolla as a leading light.⁶ She states that word of Roncalli’s imprudent remarks reached the ear of Pius XI. This incident would have been the cause of an immediate dismissal from his post at the Pontifical University were it not for the intercession of Secretary of State Cardinal Pietro Gasparri who secured for his friend, Roncalli, a bishopric and a diplomatic post in the Balkans to await better times.⁷

On the other hand, Roncalli’s biographer Peter Hebblethwaite suggests that the cleric’s banishment from Rome was triggered by some inopportune pro-PPI, pro-Christian Democrat, anti-Fascist remarks in a sermon delivered at Bergamo Cathedral on September 1, 1924 on the occasion of the 10th anniversary of the death of Bishop Radini-Tedeschi.⁸

Msgr. Roncalli served as Apostolic Visitor and then Apostolic Delegate to Bulgaria from March 1925 to January 1935, at which time Pius XI made him Papal Nuncio to Turkey and Greece where the worlds of Greek Orthodoxy and Islam dominated the religious landscape.⁹

During the Second World War, most of Roncalli’s time was taken up with humanitarian concerns especially the plight of the Jews. Pope Pius XII ordered Roncalli to issue false baptismal certificates to Jews in order that they might resettle in Palestine that was under the control of the British. Roncalli balked.

Roncalli informed the pope that it was madness to give into Zionist demands for a Jewish homeland in Palestine that could not be justified on either historical or political grounds. Roncalli was against driving the Arabs, including a significant number of Christian Arabs, from their land to make way for the Zionists. Roncalli’s opinions were shared by Luigi Cardinal Maglione, the Vatican Secretary of State, but Pius XII would not be dissuaded. Roncalli set to writing out the false baptismal documents.¹⁰

The Christmas of 1944 saw Roncalli in Paris as Papal Nuncio to the Fourth French Republic. He succeeded in rescuing the French bishops who had sided with the Vichy government (1940–1944) against the Free French Forces. The victor, General Charles de Gaulle, was now demanding his pound of flesh.¹¹

In May 1952, the 71-year-old Roncalli received word from Msgr. Montini,

the Substitute of the Vatican Secretariat of State, that Pius XII had appointed Roncalli as the Vatican's first Permanent Observer to the newly established United Nations Educational, Scientific and Cultural Organization (UNESCO) in Paris. Jacques Maritain, the French Ambassador to the Holy See, was credited with the diplomatic *coup*.¹²

There is evidence to suggest that during his years away from Rome, Roncalli was initiated into Freemasonry even though Canon 2335 of the 1917 Code of Canon Law strictly prohibited such membership.

Veteran Vatican reporter Martínez states that Milanese journalist, Pier Carpi (a pseudonym) claims to have absolute proof that while in Istanbul, Roncalli was initiated into the Brotherhood reaching the 18th or Rosicrucian Degree.¹³

After his posting to Paris, members of the Presidential *Garde Républicaine* reported that Roncalli regularly attended the Thursday evening meetings of the Grand Orient Masonic Lodge.¹⁴

Years after the death of Pope John XXIII, favorable obituaries were issued by high level Freemasons who applauded Roncalli as a brother who imparted "his benediction, his understanding, and his protection" to the Craft.¹⁵

On November 14, 1952, Msgr. Roncalli received a confidential letter from Montini at the Secretariat of State asking Archbishop Roncalli if he would accept the position of Patriarch of Venice as the See was about to be vacated with the imminent death of Archbishop Carlo Agostini.¹⁶ It was an audacious offer considering the fact that Roncalli was nearing the age of retirement.

Roncalli, anxious to return home, expressed his willingness to accept Pope Pius XII's offer. Roncalli was elevated to the cardinalate on January 12, 1953, and was appointed Patriarch of Venice three days later.

On November 4, 1958, Cardinal Roncalli ascended the Chair of Peter as Pope John XXIII.¹⁷ He was almost 77-years-old, but then again, he was intended to be an interim pope. His pontificate lasted less than five years, but he managed to complete his two-fold mission to set up the apparatus for the implementation of the Revolution in the form of a General Council and to prepare the way for his successor, Giovanni Battista Montini.

Pope John XXIII's Consistories

At the Consistory of December 15, 1958, Giovanni Battista Montini, Archbishop of Milan was the first cardinal created by Pope John XXIII. In

the four Consistories that followed, Roncalli brought the College of Cardinals well past its full complement of 70.¹⁸ Archbishop Montini supplied the list of candidates.¹⁹

It was a Vatican rendition of “pack the College of Cardinals,” reminiscent of the 1930s when President Franklin D. Roosevelt tried to pack the Supreme Court. The big difference, however, was that FDR got caught.

In the naming of new cardinals, two factors predominated—the need to continue the internationalization, that is, the de-Romanization of the Curia begun under Pius XII and the need to line up votes for a pro-Montini conclave.

Among those framers of NewChurch who received the red hat from the hands of Pope John XXIII were:

- Augustine Bea, SJ
- Leo-Jozef Suenens, Archbishop of Malines-Brussels, Belgium
- Amleto Giovanni Cicognani, Apostolic Delegate in the United States
- Carlo Confalonieri, Secretary of the Sacred Congregation of Seminaries and Universities
- Franziskus König, Archbishop of Vienna, Austria
- Paolo Giobbe, Nuncio-internuncio in Holland
- Julius Döpfner, Bishop of Berlin, Germany
- Arcadio María Larraona, CMF, Secretary of the Sacred Congregation of Religious
- Bernard Jan Alfrink, Archbishop of Utrecht, Holland

Less than three months after becoming pope, John XXIII consecrated Albino Luciani, the future Pope John Paul I, Bishop of Vittorio Veneto (Italy). Pope Paul VI made Luciani, Patriarch of Venice. Archbishop Luciani’s name topped Pope Paul VI’s list for the red hat at the Consistory of March 5, 1973. Cardinal Luciani shared the distinction of being one of the very few Italians admitted to the Montini circle.²⁰

Pope John XXIII Calls for a General Council

Historically speaking, there are four reasons for a pope to call an Ecumenical (“Universal”) or General Council of all the bishops of the world: 1) to end a schism; 2) to condemn heresies; 3) for dogmatic purposes; and 4) to institute reform in the traditional sense, that is, to attack laxity in matters of Church discipline or morals.²¹

Pope John XXIII's Ecumenical Council (1962–1965) was not called for any of these reasons. It was called for the ostensible purpose of *aggiornamento* or “updating” the Church and bringing the Church into the “modern world.”

The Council was declared to be a “pastoral” as opposed to a “dogmatic” Council. This verbal distinction, however, set up a false dichotomy for revealed Truth is never opposed to genuine pastoral considerations.

Certainly, Pope John XXIII was not into condemnations and anathemas that, in the past, were precursors of legitimate reforms in the life of the Church. He made this point quite clear in a speech that was drafted by Montini, to the more than 2000 Council Fathers gathered for the solemn opening of the Council in St. Peter's Basilica on October 11, 1962.²²

As noted by Amerio in *Iota Unum*, Pope Paul VI later reformulated the objectives of the Council to include 1) the Church's *taking account of itself*; 2) “reform” in terms of self-correction; 3) the *causa unionis*, that is, the issue of Christian unity; and, 4) “to throw out a bridge to the modern world.”²³

The inspiration for the Council was said to have struck Pope John XXIII like a “flash of lightening from heaven.” The reality, it appears, was a bit more mundane.

Pope Pius XI had interrogated his Cardinals on the timeliness of a General Council at a secret consistory on May 23, 1923, and they advised against it on the grounds that it would likely open the door to the architects of Revolution within the Church.²⁴

Pius XII also considered convening a General Council early in his pontificate, and went so far as to instruct the Holy Office to draw up a preliminary prospectus.²⁵ The First Secretary of the secret Preparatory Commission was Father Pierre Charles, a Belgium Jesuit.²⁶ Unfortunately for the revolutionaries, the contingencies of the Second World War followed by the Cold War and the lack of funds militated against the calling of an Ecumenical Council at that time.²⁷

As noted by Martínez, by the time Pope John XXIII took office, Archbishop Montini in conjunction with the Rhine Group that included such revolutionary luminaries as the Swiss theologian Hans Küng, Leo-Jozef Suenens, Julius Döpfner, Franziskus König, Augustin Bea and Albino Luciani, had already reworked Pope Pius XII's plans for a General Council in a series of secret high-level meetings held in Munich.²⁸

Roncalli was not present at these meetings.

While Pope John XXIII had the Curia and Preparatory Commission for the Council feverishly preoccupied with the drafting of orthodox schemas that were ostensibly intended to serve as the basis for deliberation by the Council Fathers, Montini and Company were busy drawing up parallel schemas that would be substituted when the order came down to discard the Curia-approved drafts and begin again.²⁹

As for the members of the Loyal Opposition, they were largely unorganized and weak and they made the fatal error of grossly underestimating the abilities of the enemy. Midway through the Council, they fell into a state of utter collapse. This was not surprising as both Pope John XXIII and Pope Paul VI, who ultimately held the keys to power in the Church, were against them.

The Plot Against the Church by Maurice Pinay, printed originally in Italian, was distributed in the fall of 1962 during the opening days of the Council. The book was one indication that not everyone was clueless concerning the political and theological intrigue generated by the framers of the Council.³⁰ However, the early warning signs that grave mischief was afoot, were easily dismissed by the majority of Church Fathers in the euphoric atmosphere and hyper media glitz that greeted the opening of the Second Vatican Council. Nevertheless, the fact that the enemies of the Church, including the Liberal Establishment, Communists, Freemasons and Zionists universally hailed the event as a monumental step forward for humanity, should have given the Church Fathers cause for concern.

Cardinal Montini—The Hidden Hand

Today, it is freely acknowledged by both opponents and supporters of the Revolution that has swept through the Catholic Church, that Cardinal Montini controlled the direction and agenda of the early days of the Council from behind the scenes in Milan. After the Council opened, Montini moved the center of his operation to his suite of rooms at the Vatican, rooms traditionally reserved for resident cardinals.

On January 26, 1959, only one day after Pope John XXIII had publicly announced the convening of a General Council for the Universal Church, Archbishop Montini addressed a *Messaggio* to the faithful of Milan. His musings on the upcoming Council suggests he either had a crystal ball or he was in on the ground floor of the elite shakers and movers of the Council.

According to Amerio, on the eve of the Council, *L’Osservatore Romano* carried portions of the text of a book written by Cardinal Montini on the future Council that was published by the University of Milan. Montini stated that the Council’s mission was to rearrange the Faith so as to minimize its supernatural elements, in order to render it more acceptable to the modern world and modern man.³¹

In a similar vein, Martínez reports that four days *before* Pope John’s “flash of lightening” experience that allegedly inspired the Council, Küng told an astonished lecture hall audience in the Hofkirche (Abbey Court Church) in Luzern, Switzerland, not only would there be a General Council, but he also outlined its direction and agenda.³²

With the publication of *The Council, Reform and Reunion* one year before the opening of the Council, Küng demonstrated that he knew more about the upcoming Council than did Pope John.³³

Betrayal

In preparation for the Council, Catholic bishops around the world were polled by mail by the Office of the Secretariat to learn their opinions on topics to be considered at the Council. Communism topped the list.

However, as documented in the previous chapter, at the instigation of Cardinal Montini, two months before the opening of the Council, Pope John XXIII approved the signing of the Metz Accord with Moscow officials, whereby the Soviets would permit two representatives from the Russian State Church to attend the Council in exchange for absolute and total silence at the Council on the subject of Communism/Marxism.

With the exceptions of Cardinal Montini, who instructed Pope John to enter into negotiations with the Soviets, Cardinal Eugéne Tisserant who signed the Accord, and Bishop Jan Willebrands who made the final contacts with the representatives of the Russian State Church, the Church Fathers at the Council were ignorant of the existence and nature of the Metz Agreement and the horrendous betrayal that it represented.³⁴

The degree of deception and duplicity surrounding the terms of the Metz Accord is clear when we read Father Ralph Wiligen’s popular commentary on the Council, *The Rhine Flows into the Tiber*, written in 1966, in which the author assures his readers that there were no obstacles to a debate on Communism at the Council:

The matter of Communism did not come up directly at either the Paris or the Moscow meetings. No request was made by the Russian Orthodox Church that the subject should not be treated at the Council, and no assurance was given by Monsignor Willebrands that it would not. In explaining the Council agenda, Monsignor Willebrands simply stated that the problem was treated positively in the Council program. However he made it clear that, once the Council opened, the Council Fathers were free to alter the program and introduce any topic they wished.³⁵

The Soviets, however, did not have everything their way at the Council. Prior to the arrival of the Russian State Church Observers on October 12, 1962, the Ukrainian Bishops of emigration issued a public statement in which they expressed their “bitterness” that Bishop Josyf Ivanovycè Slipiy, the only survivor of eleven Ukrainian bishops, who spent 18 years in Stalinist prisons, labor camps and Siberian exile, was not at the Council. Yet, Church officials had arranged for officials of the Russian State Church to be represented at the Council.³⁶

The Ukrainian press release stated that the presence of the two Russian State Church Observers at the Second Vatican Council “has perturbed the believers ... an ecumenical act is accomplished and the suffering of the Ukrainian Church is forgotten?”³⁷ The press release pointed out that the presence of the Russians at the Council “is not able to be considered a fact of a religious and ecclesiastical character, but an act contaminated by a purpose alien to religion, conducted by the Soviet regime in order to spread confusion.”³⁸

We know, today, that the Church Fathers were, in fact, not free agents in regard to the issue of Communism/Marxism at the Second Vatican Council, and that it was Cardinal Tisserant’s duty as the First President of the Council to insure their silence on the matter and to make sure that the issue was never made a subject of formal debate or discussion at the Council.

That took some doing in light of the determination of many prelates to press for a separate schema devoted to a comprehensive refutation of Communism. Cardinal Tisserant was able to pull it off because of Pope Paul VI’s ability to control the agenda of the Council. When the dust had settled, the only reference to Communism was a footnote citing past declarations by former popes against Communism. The betrayal was complete. In the coming age of *Ostpolitik* condemnation of Communism no longer had a predominant place in the Roman Magisterium.

A paradigm shift in the Church's historic condemnation of Communism is but one of the many sea changes that occurred in the Church under the relatively brief pontificate of Pope John XXIII.

Pope John was also responsible for important changes in the Sacred Liturgy as well as the introduction of numerous liturgical novelties.

These included the promotion of the so-called "Dialogue Mass" begun under Pius XI, in which the congregation recites much of the Mass along with the responses in unison with the priest. Pope John ordered the suppression of the Leonine Prayers at the end of Mass that included the Hail Holy Queen and the prayer to Saint Michael the Archangel. He also suppressed the Last Gospel, the Gospel of Saint John. In 1960, he removed the adjective *perfidi* (unfaithful) from the solemn intercession for the Jews on Good Friday.³⁹ In 1962, Pope John directed that Saint Joseph's name be inserted in the Canon of the Mass, a critically symbolic action since the text of the Canon was held to be inviolate.

Pope John XXIII was not what traditionalists would call, a "Marian pope."⁴⁰ According to Frere Michel de la Sainte-Trinité, author of the famous four-volume work on Fatima, *Toute la vérité sur Fatima*, on September 13, 1959, all the Bishops of Italy solemnly consecrated their nation to the Immaculate Heart of Mary. However, "the movement was so little encouraged by Pope John XXIII, that his silence and reserve could not pass unnoticed," said Frere Michel.⁴¹

On August 17, 1959, Pope John had the envelope containing the Third Secret of Fatima brought to him at Castelgandolfo, the first two Secrets having been revealed in 1942 with the permission of Pope Pius XII. Years later, Cardinal Ottaviani, Prefect for the Holy Office, who was present at the historic event, said that Pope John XXIII placed the Secret "in one of those archives which are like a very deep, dark well, to the bottom of which papers fall and no one is able to see them anymore."⁴² Pope John dismissed the Third Secret with the comment that it was "not for our time."⁴³

In March 1963, only three months before his death, Pope John, most certainly under directions from Cardinal Montini, established a six-member Commission to study the subjects of birth control (no births and no control) and population (people) control. This early Commission laid the groundwork for the *Humanae Vitae* debacle in 1968 and the crisis of authority that accompanied it. We will return to this sorry chapter in the history of the

Church later in this chapter.

With the death of Pope John XXIII on June 3, 1963, at the age of 81, the eyes of the world turned to his successor, Giovanni Battista Cardinal Montini, who ascended the Chair of Peter as Pope Paul VI.⁴⁴

Pope Paul VI—The Early Years

Having already touched upon certain aspects of the early life of young Giovanni Battista Montini in the form of short antidotes that are found scattered through this text, a brief recollection of his early years will suffice.

Montini was born on September 26, 1897, in the family's country home in the village of Concesio, five miles north of Brescia in Lombardy.⁴⁵ At birth, the matriarch of the family, Francesca Buffali Montini, his paternal grandmother, determined that the infant's mother, Giuditta, was too weak to nurse, and the child was shipped off to Peretti with a wetnurse for the first 14 months of his life.⁴⁶

The young Battista lived a cosseted life of ease and comfort as the “frail,” “whining” middle child wedged between two apparently healthy brothers, Lodovico, the elder and Francesco, the younger.

Giorgio Montini, Battista's father was a successful journalist, editor of the local Catholic paper *Il Cittadino* and a member of the Italian Chamber of Deputies. Both Giorgio and Giuditta Montini shared a passion for the politics of the Left, a passion that was passed down to all their sons.

At the age of six, Battista was enrolled at the Jesuit Collegio Cesare Arici in Brescia. He remained here until he was 14, at which time his parents removed him for health reasons.⁴⁷

Like Pacelli, Battista's secondary education was carried out in private with tutors selected by his parents including priests from the Oratory at the nearby Church of Santa Maria della Pace. The Oratorians represented the clerical *avant-garde* of the day. They were more politically attuned to the anti-Fascist politics of Giorgio Montini and his wife than the traditionalist Jesuit priests at Arici. The Oratorians remained one of the most important influences on Battista throughout his life. Even after Battista entered the service of the Holy See, he retained an Oratorian confessor.

Again, as was the case with Eugenio Pacelli, after their son's ordination as a priest of Brescia on May 29, 1920, the Montinis used their influence with the Vatican's Old Boys' Network to get Battista out of a parish assignment and

to Rome in order that he might begin his diplomatic career in the service of the Holy See. I use the word “career” as opposed to “vocation” advisedly.

Montini’s somewhat toady biographer, Peter Hebblethwaite, was at least honest enough to assert that much.

Battista was not particularly religious—politics and the piano were his forte. Aside from saying Mass and performing various sacramental rites, the young priest appeared to have little in the way of a spiritual life. The young Father Battista also displayed an aversion for Marianist devotions particularly the Rosary. He said he preferred more Christ-centered approach to Mariology.⁴⁸

On November 18, 1921, Father Montini entered the Accademia dei Nobili Ecclesiastici to study diplomacy. His entrance into the Academy was facilitated by Rampolla’s long-time ally, Cardinal Pietro Gasparri, now Secretary of State. An excellent politician-priest, but a poor scholar, Montini whizzed through his diplomatic courses, but barely managed to earn his degree in canon law from the Gregorian.

In 1923, Pope Pius XI sent the young diplomat to Warsaw as an attaché of the Papal Nunciature, but Msgr. Montini’s delicate health could not abide the severe Polish winters and he returned to Rome where he was assigned to the Secretariat of State headed by Cardinal Gasparri.

Life in the Roman Curia

Fr. Montini’s immediate superior at the Secretariat was none other than Msgr. Francesco Borgongini-Duca, soon to be made Archbishop. Msgr. Borgongini-Duca was the Vatican’s first Nuncio to Italy after the signing of the Lateran Treaties. The reader will recall that Borgongini-Duca was young Father Francis Spellman’s patron and a close associate of Angelo Roncalli. He now took young Montini under his wing and became both the young cleric’s patron and protector.

In addition to his work at the Curia, Pope Pius XI assigned Father Montini to the chaplaincy of the Federation of Italian Catholic University Students (FUCI) where the young priest was able to vent his anti-Fascist spleen. Through the FUCI, Montini developed a lasting personal friendship with Aldo Moro, one of the founders of a post-war political anomaly known as the Christian Democratic Party (CDP) to which Montini and his entire family religiously committed themselves.

Montini also struck up a friendship with the CDP leader Giulio Andreotti

who went on to become Italy's seven-time Prime Minister. During his long political career, Andreotti carved out Party alliances with the Communists, Freemasons and the Sicilian Mafia.⁴⁹ It is a well-known fact that the Mafia could never have grown into the colossus it was without the collusion of certain Christian Democratic leaders and the backing of Freemasonry.⁵⁰ To be in bed with one was to be in bed with all three, a truth Montini came to appreciate as Pope Paul VI.

For the 30 years that he worked at the Holy Office, Msgr. Montini was never well liked by Curial officials or their staff. The pro-Fascist Nicola Cardinal Canali, head of the Vatican Administration, did not disguise his intense dislike for the young diplomat. Msgr. (later Cardinal) Alfredo Ottaviani, who tended to be apolitical, also despised the young Montini.

During the Abyssinian War, Father Montini voiced his support for the League of Nations, a position contrary to official Vatican policy. Pope Pius XI believed that the newly created international organization would usurp the Holy See's role as mediator in international disputes, which it did, and that the League was a den of Freemasons and Communists, which it was.⁵¹

Some members of the Italian hierarchy deplored Father Montini's rabid anti-Fascist, pro-Communist sentiments, which the young diplomat never bothered to hide. Some Italian bishops were distressed by what they perceived as his total lack of patriotism for his native country, indeed Montini never appeared to have any scruples about betraying his country and his countrymen to the British, Soviets and Americans during the Second World War.⁵² Fascist hero Roberto Farinacci claimed that it was well known that Montini was the friend of the enemies of Italy.⁵³ He had a point.

In 1934, Montini took a rare break from his work at the Secretariat to visit England and Scotland with his Sicilian traveling companion, Mariano Rampolla da Tindaro, grand nephew of Cardinal Rampolla.⁵⁴

Three years later, Cardinal Pacelli, now Secretary of State, promoted Montini to the rank of *Sostituto* for Ordinary Affairs and in 1938, he invited Montini to accompany him to Budapest, Hungary for the International Eucharistic Congress.

After Pacelli took office as Pope Pius XII on March 12, 1939, Montini continued to work at the Secretariat under Cardinal Luigi Maglione, the new Secretary of State. However, his stock had gone up considerably with the

election of Eugenio Pacelli, who is said to have been like a second father to Montini.

The War Years

During the Second World War, Pius XII assigned Montini to the task of helping prepare Italy for an orderly postwar political transition including the structuring of a new Italian government based on the Christian Democratic Party model.

Montini was put in charge of running an underground network used to aid the escape of political refugees, including Jews, out of the country. At the end of the war, the Vatican “ratlines” were used for other purposes including “Operation Paperclip,” that transferred top German and Austrian scientists to the United States so they would not fall into the hands of the Soviets.⁵⁵ Montini also helped coordinate Vatican efforts to assist prisoners of war and their families through the International Red Cross.

Throughout the war, Father Battista Montini, priest-diplomat by day and intriguer by night, worked closely with Allied military and intelligence officers from the U.S. Office of Strategic Services (OSS) and British and Soviet Intelligence against the Fascists, Japanese and Nazis. Montini was instrumental in gathering intelligence for the Allies from Jesuits in Japan concerning strategic bombing targets.⁵⁶ The OSS, in turn, hastened to fill the Vatican coffers with U.S. dollars and the treasuries of the Sicilian Mafia and Italian Freemasons (whom Mussolini had driven underground), in order to expedite the Allied invasion of Italy.

One of Montini’s important wartime friends was the unmarried Sir Francis Godllopin D’Arcy Osborne, the British Ambassador to the Vatican who had taken up his post in 1936. When Italy entered the war on the side of Germany, Osborne and his staff and personal male entourage of secretary, butler and footman sought refuge in the Vatican.⁵⁷ He and Montini became close friends.

Osborne characterized Msgr. Montini as an excellent diplomat, although not of the same high caliber as his co-worker at the Secretariat, Msgr. (later Cardinal) Domenico Tardini. He said that Montini was a workaholic, always in control, and ever a gentleman. Personally he found Montini to be gentle, persuasive, but indecisive.⁵⁸ After the war, Osborne spent his last days in Rome where he sponsored a Boys’ Club operated by the Salesian Fathers.⁵⁹

A cradle Protestant who occasionally dabbled in the occult, Osborne died outside the Church, despite Montini's alleged efforts to convert him to Catholicism.

Secret Negotiations with Communists

During the summer of 1944, as the war was drawing to an end, Msgr. Montini entered into high-level negotiations with the Italian Communists to determine the role that the Communist Party would play in post-war era. His objective was to fashion an alliance with the Christian Democratic Party and Socialists and Communists.⁶⁰

As reported by Martínez, a meeting took place on July 10, 1944, between Msgr. Montini, acting on behalf of Pope Pius XII, and Palmiro Togliatti, the undisputed leader of Italy's Communist Party who had recently returned to Rome after 18 years of exile in the Soviet Union.⁶¹ It was the first direct contact between the Vatican and a leader of Communism. A tentative plan was drafted as the basis of an agreement between the Christian Democratic Party, the Socialists and the Communists that would give the three political parties total control in any post-war government in Italy. The plan also outlined the conditions for future cooperation between the Catholic Church and the Soviet Union.⁶²

Pius XII attempted to reward Msgrs. Montini and Tardini for their years of devoted service to the Holy See by raising them to cardinalate in a secret Consistory in 1952, but both men respectfully declined the honor.⁶³ This meant that Montini was not a member of the College of Cardinals and therefore not considered a candidate for the papacy in the 1958 conclave that elected Roncalli as Pope John XXIII.

On November 1, 1954, Pius XII appointed Montini, Archbishop of Milan. The consecration was carried out on December 12, 1954, by Eugène Cardinal Tisserant. In Milan, Montini could gain the pastoral experience he sorely lacked while continuing to build his constituency among the College of Cardinals.

Montini in Milan

...And the first opinion which one forms of a prince, and of his understanding, is by observing the men he has around him; and when they are capable and faithful he may always be considered wise, because he has known how to recognize the capable and to keep them faithful. But when

they are otherwise one cannot form a good opinion of him, for the prime error which he made was in choosing them.⁶⁴

Niccolo Machiavelli *The Prince* (1513)

Once in Milan, the 57-year-old Montini found himself suddenly free, after 30 years, from all Curial oversight and papal restraint. Archbishop Montini set a new course for himself that would leave an indelible mark on his bishopric and future pontificate. He gathered about him a coterie of like-minded liberal fellow travelers, anarchists, Communists, Socialists, Mafiosi, and members of Milan's artistic and literary *avant-garde*. As virtue attracts men of virtue, so vice attracts men of vice. The rumor mills of Milan began to run full throttle.

It soon became very clear that Montini was not a Marian priest. He was, in fact, a Maritainist priest, an altogether different being.⁶⁵

From almost the first day of his arrival, the Milanese, who have a great devotion to the Mother of God, started to complain that Archbishop Montini lacked "Marian sensitivity," a charge reinforced by the archbishop's conspicuous absence from traditional May crowning festivities and pilgrimages to Loreto, and his non-participation in the public recitation of the Rosary.⁶⁶ Pope Paul VI's biographer Hebblethwaite tried to soften the criticism by claiming that Montini favored a "Christ-centered mariology" instead, but even this verbal concession fell short of the mark.

In truth, the theology of Battista Montini was anthropocentric not theocentric. It was man-centered not God-centered.

Montini was the greatest and most influential disciple of Jacques Maritain and his "Integral Humanism" aptly described by H. Caron in *Le Courier de Rome* as embracing "...a universal fraternity of men of good will belonging to different religions or no religion at all. It is within this fraternity that the Church should exercise a leavening influence without imposing itself and without demanding that it be recognized as the one true Church."⁶⁷

The Abbé Georges de Nantes captures the spirit of Maritain's "Integral Humanism" in his acronym MASDU — a Movement for the Spiritual Animation of World Democracy (*Mouvement d'Animation Spirituelle de la Democratie Universelle*) in which the Declaration of the Rights of Man replaces the Gospel of Jesus Christ, World Democracy has become analogous to the Kingdom of God on earth, and the function of religion is to provide inspiration and *Spiritual Animation* for mankind thus regenerated — the end product of MASDU being the complete annihilation of Religion and "its

metamorphosis into atheistic Humanism.”⁶⁸

It was said of the new Archbishop of Milan that he didn’t hear church bells, he heard factory whistles.

It is not surprising therefore that on one of his visits to the Archbishop’s residence, Jacques Maritain, the once great Thomistic philosopher, brought with him, Saul David Alinsky, the “Apostle of Permanent Revolution.”

Montini was so impressed with the man who Maritain called his “warm, personal friend” and “one of the really great men of this century,” that the archbishop invited Alinsky to be his guest for a fortnight in order to consult with him on the Church’s relationship to local Communist unions.⁶⁹

Born in Chicago in 1909, Saul Alinsky, a non-believing Jew, was a graduate of the streets of Chicago and the University of Chicago. In 1940, he founded the Industrial Areas Foundation as a showcase for his revolutionary tactics for mass organization for power.⁷⁰ Alinsky’s closest associates were to be found among the Catholic hierarchy and clergy including Cardinal Mundelein, his protégé Bishop Bernard Sheil, and activist-priest Msgr. John Egan, a prime mover in Call to Action.⁷¹ Alinsky’s principle source of seed money and support was the Rockefeller family, the wealthy and secret Communist Marshall Field, and the United States Catholic Conference and AmChurch. Alinsky worked closely with the Communist Party/USA until his break with the Party after the signing of the Nazi-Soviet Pact.⁷²

In “Jacques Maritain and Saul David Alinsky—Fathers of the ‘Christian Revolution,’” Hamish Fraser, editor of *Approaches* wrote of Alinsky:

Alinsky himself is a product of both Freemasonic and Revolutionary Marxist naturalism both of which appreciate the necessity of elites to the seizure and the maintenance of effective power. ...Alinsky was an unbeliever to whom the very idea of dogma was anathema. ...Given Alinsky’s naturalism it is not surprising that there is no room in his “social ethics” for any absolutes, for anything intrinsically “good” or “evil.” ...Divorced once and legally married thrice, he spoke contemptuously of “the old culture when virginity was a virtue. ...Alinsky’s “church of today and tomorrow” is to be neither Catholic, Protestant, Jewish, Islamic, Buddhist nor Animist, but a one-world syncretism, synaptic amalgam of all and every existing belief.⁷³

As Fraser notes, what was most unique about Saul Alinsky was not “his recipe for a one-world syncretist ‘church,’ but that he was the first to have his ideas widely accepted within the Catholic Church.”⁷⁴ However, had not

Jacques Maritain and his greatest disciple Pope Paul VI laid the foundation for the Revolution in the Church, Alinky's alliance and intimacy with the Church would have been impossible, concludes Fraser.⁷⁵

During his eight years as Archbishop of Milan, Montini's increasingly radicalized politics brought him into conflict with other members of the Italian Episcopal Conference including Archbishop Gilla Vincenzo Gremigni of the Diocese of Novara.

Once he had established himself in the diocese, Archbishop Montini made a decision to dissolve and relocate *Il Popolo d'Italia*, a well-established newspaper published in the Diocese of Novara. Bishop Gremigni, the Ordinary of Novara, protested, and rightly so, that the matter lay outside of Montini's jurisdiction.

In early January 1963, only six months before his election to the Chair of Peter, Montini was reported to have sent the Archbishop of Novara a letter of such a nature that Gremigni experienced a fatal heart attack upon readings its contents. The letter was found by Gremigni's Auxiliary Bishop, Msgr. Ugo Poletti, and kept in his possession. When Montini departed from Milan for Rome the ghost of Archbishop Gremigni followed him in the person of Msgr. Poletti. In 1967, the Italian media received a tip that the pope was somehow connected to Archbishop Gremigni's death. Shortly thereafter, Pope Paul VI appointed Poletti to head the Diocese of Spoleto. It was the first of a seemingly miraculous series of spontaneous papal promotions for the ambitious prelate that included the post of Vicar of Rome and a red hat awarded by Pope Paul VI on March 5, 1973.⁷⁶

The Archbishop's Milan Mafia

Two of Montini's closest aides in Milan were Msgr. Giovanni Benelli and Msgr. Pasquale Macchi.

Montini had recruited Benelli at the age of 26 only a few years after his ordination, to serve as his secretary at the Secretariat of State. When Montini went to Milan, Benelli followed. After Montini's election to the papacy, Benelli followed him back to Rome. In 1966, the 45-year-old cleric served for a year as Papal Nuncio to Senegal, and then returned to Rome as Paul VI's representative to the Roman Curia. One year before his death, Pope Paul VI made his faithful servant a Cardinal and installed him as Archbishop of Florence.⁷⁷ One of Benelli's most famous protégés was American priest Father (later Cardinal) Justin Rigali.

Benelli's rival for Montini's attention and affection was the Archbishop's private secretary, Msgr. Pasquale Macchi, dubbed "Montini's Mother Pasqualina." A native of Varese about 34 miles north of Milan, Macchi, was a seminary teacher and he knew his way around the city of Milan and its underworld. Macchi had an affinity for French philosophy and modern art and he brought many of his artistic friends to meet Archbishop Montini.

After Montini's election to the papacy, Macchi followed his master to Rome where he became the pope's advisor on all things esthetic and the keeper of dark secrets.⁷⁸ Macchi, who Peter Hebblethwaite claimed was "well connected in the world of high finance" was on intimate terms with four of Pope Paul's top financial advisors Michele Sindona, Msgr. Paul Marcinkus, Roberto Calvi and Bishop Donato De Bonis—crooks all.⁷⁹

Although dissimilar in personality and temperament, Macchi and Benelli did have at least one thing in common—Freemasonry.

In 1976, the names (along with code names and date of initiation) of Msgr. (later Archbishop) Pasquale Macchi and Msgr. (later Cardinal and Secretary of State) Giovanni Benelli, appeared on a list of highly placed Vatican officials belonging to secret societies. The list was published in the journal *Il Borghese*. However, the charges that both men, intimates of the Holy Father, were Freemasons appeared to have no effect on their future advancement under the pontificates of Pope Paul VI and Pope John Paul II.

Archbishop Montini Meets "the Shark"

Michele Sindona, aka, "the Shark" was an underworld financial fixture in Milan long before Montini became Archbishop.⁸⁰

Born in Messina at the eastern end of Sicily in 1917, the Jesuit educated Sindona was studying law when the British and American troops invaded Italy during World War II. The enterprising Sindona decided to take advantage of the lucrative black market and went into the lemon and wheat business. Since the Sicilian Mafia controlled the produce trade, Sindona cut a deal with Mafioso head, Vito Genovese, whereby he would turn over a certain percentage of his earnings for protection from the mob for his business and his person.

In 1948, Sindona left the poorer war-ravaged southern boot of Italy and migrated north to the richer industrialized city of Milan where he became a "financial advisor" to a number of influential and wealthy Milanese. His Mafia credentials traveled north with him.

In 1954, when Sindona learned that Pius XII had appointed Msgr. Montini to the See of Milan, he secured a letter of introduction to the new Archbishop from the Archbishop of Messina, his home diocese. Sindona soon had a new client in Montini and the Milanese Church.

Archbishop Montini was so grateful to Sindona, that he took the Sicilian to Rome and introduced him to Pope Pius XII and Prince Massimo Spada, a senior official at the Istituto per le Opere de Religioni (the Institute for Religious Works). The IOR, which is popularly known as the Vatican Bank functions as a depository for the Church's patrimony earmarked for charitable works.⁸¹ Sindona became "a man of confidence" and was given virtually full control over the IOR's foreign investment program.

The gross assets of the IOR at the time were over \$1 billion, but money was secondary to the IOR's tax-free status and its potential as a laundry for washing dirty money, specifically, Mafiosi earnings from heroin trade, prostitution and illegal political contributions from underground sources including Freemasons.⁸²

In 1960, Sindona, operating under the old adage "the best way to steal from a bank is to own one," purchased his own bank, the Banca Privata, and within a very short time was receiving deposits from the IOR. He used these funds to pyramid his own financial investments and started to launder illegal funds through the Vatican Bank.

After the election of Pope Paul VI, Sindona followed Montini to Rome and became a major player at the IOR. His operations and financial portfolio grew exponentially. In 1964, Sindona formed an international currency brokerage firm called Moneyrex with 850 client banks and annual financial dealings of \$200 billion. Many members of the *Palazzo*, the rich and famous of Rome, used the firm to shield their fortunes from taxation through illegal offshore accounts. Sindona kept a secret ledger of his clients' transactions with Moneyrex as insurance for a rainy day. The Vatican and Pope Paul VI, along with the name and numbers of the secret accounts of high ranking members of the Christian Democratic Party as well as the Socialist and Social-Democratic Parties were all in Sindona's little black book.

By the late 1960s, the "Gruppo Sindona" included six (later nine) banks in Italy and abroad and more than 500 giant corporations and conglomerates. One of the banks, the Franklin National Bank of New York, the 18th largest bank in the United States with assets of more than \$5 billion, was purchased

in part with money Sindona had skimmed off from his Italian banks.⁸³ He also skimmed off funds from his secret masters, that is, the Sicilian Mafia and, after 1971, from the Propaganda Due (P2), a Mafia-inspired Masonic Lodge catering to Italy's elite headed by Grandmaster Licio Gelli. In addition, Sindona was handling financial transactions for the U.S. Central Intelligence Agency (CIA) which during the post-war period was pouring large sums of money into Italy, some of which made its way to the Vatican Bank.⁸⁴

Meanwhile Sindona's friend, Pope Paul VI was the recipient of bad tidings from the State. The Italian government was threatening to remove the fiscal tax exemption on the Church and Church properties and investments that the Holy See had enjoyed since the days of Mussolini's Fascist regime. Under the revised tax-code, the Vatican State would be taxed like any other corporate entity. Sindona proposed a scheme to hide Vatican money in offshore investments and the pope agreed.

One of Sindona's prominent protégés was a native Milanese by the name of Roberto Calvi.

Calvi was the central manager of the Banco Ambrosiano, Italy's most prominent Catholic bank as distinguished from the lay or secular banking institutions operated by the Jews and Freemasons. Calvi was a man after Sindona's own heart, which spelled disaster ahead not only for the Banco Ambrosiano, but also for its major depositor, the Holy See. Calvi had his own connections to the IOR through Msgr. Macchi, Montini's personal secretary. He was also on excellent terms with an American priest at the Secretariat of State, Msgr. Paul Marcinkus.

Pope Paul VI and “the Gorilla”

Paul Casimir Marcinkus came from humble but sturdy Lithuanian immigrant stock. He was born on January 15, 1922, in Cicero, Ill. made infamous in the 1920's by mobster Al Capone. Soon after his graduation from St. Mary of the Lake Seminary in Mundelein and ordination as a priest of the Chicago Archdiocese, Father Marcinkus attracted the patronage of Samuel Cardinal Stritch. The young priest served Cardinal Stritch until 1952 when he was appointed to an administrative post at the Vatican Secretariat.

In 1958, Cardinal Stritch joined Marcinkus in Rome as Pro-Prefect of Propagation of the Faith, but died after only three months in office. After this,

little was heard of Msgr. Marcinkus in the Roman Curia other than he enjoyed the continued favor of Stritch's successors Cardinal Albert Meyer and Cardinal Patrick Cody. It was not long after the election of Pope Paul VI in June 1963 that Marcinkus' career took off.

Marcinkus' six-feet-four burly physique earned him the name "the Gorilla" from his Italian friends at the Secretariat. Pope Paul VI first used him as a body guard and security agent on his trips abroad.⁸⁵

In 1968, Paul VI appointed Marcinkus Secretary of the IOR. He ordained him a bishop on January 6, 1969. In 1971, Marcinkus became the President of the IOR. By this time, he had forged a strong bond with Sindona, and through Sindona, Calvi, and through them to Gelli. In other words, the Vatican Bank now shared a joint bank account with two of the Church's traditional enemies, the Sicilian Mafia and International Freemasonry.

The successive international scandals that followed in the wake of this unholy union—the collapse of the Franklin National Bank, and the Banco Ambrosiano, the exposure of Propaganda Due (P2) Lodge and the release of its membership list, the murders of Sindona and Calvi — are a grim reminder of a pontificate fraught with corruption.⁸⁶

The Montinian Pontificate

There was no question in the minds of the Cardinals of the Church gathered in Rome on June 19, 1963, for the purpose of electing a new pope, that upon his death, Pope John XXIII wanted Archbishop Montini to succeed him. And so it happened.⁸⁷ It is significant, however, that even after Montini had secured the votes necessary for his election, between 22 to 25 cardinals, mainly Italians and members of the Curia, men who knew him best, refused to cast their final vote for him.⁸⁸

Following his installation on June 30, 1963, Pope Paul VI pledged to complete the work of the Second Vatican Council begun by Pope John XXIII under his (Montini's) instruction and guidance. And so he did.

The 15-year pontificate of Paul VI was marked by a series of unprecedented crises and betrayals as has rarely been seen in the Roman Catholic Church at any point in its 2000 year-old history.

The betrayals associated with the Second Vatican Council were put into motion by Pope John XXIII, who used his authority to facilitate the restructuring of the ten Conciliar Commissions. Pope John jettisoned all the

original schemas drawn up by the Council's Preparatory Commission over a three-year period, save one, the schema on the Sacred Liturgy.⁸⁹ Under Paul VI, the original schemas were replaced by new texts in keeping with the planned agenda that had been worked out by Archbishop Montini and the Rhine Group before the opening of the Council.

The Post-Conciliar Church of Pope Paul VI will be remembered for the following:

- **The Rape of the Liturgy**

The financial ravaging and pillaging by Montini's friends Sindona, Calvi and Marcinkus pale into insignificance when compared to the rape of the Sacred Liturgy orchestrated by Pope Paul VI and carried out before the whole world.⁹⁰ Of all the disasters to befall the Church in the post-Conciliar era, none was more deadly than the destruction of the Roman rite Mass that comes down to us from the Apostles.⁹¹ The Holy Sacrifice of the Mass is the foundation of Catholic worship. It is in the Mass that the central act of Transubstantiation, that is the changing of bread and wine into the Body and Blood of Christ, takes place. The Mass is the font of grace. It is in the Mass that the priest realizes his true identity as High Priest and intermediary between God and man.

In was an act of inexplicable audacity for Pope Paul VI to replace the Mass of the Roman rite with a bastardized, and Protestantized service called the *Novus Ordo Missae* (New Order of the Mass) and to impose it on priests and faithful alike.⁹²

The liturgical "reforms" of Pope Paul VI included not only the wholesale destruction of the traditional Mass, but the tampering with every aspect of liturgical life including the Liturgy of the Hours (Psalter, Biblical Readings, Hymns, Chants, Intercessions), the Litany of the Saints, the Sacraments (Baptism, Confirmation, Holy Communion, Penance, Extreme Unction, Marriage, and Holy Orders), Blessings, Pontifical Rites, the Church Calendar and Sacred Music.⁹³ By a miracle of grace, only the devotional of the Rosary was spared from mutilation.

- **The Attack on Thomistic Philosophy**

Under Paul VI, Thomistic Scholasticism and the Natural Law Tradition were discarded in favor of a "Scripture-based" ethic and other new scientific, theological and ecclesiastical modes of thinking such as Phenomenology and

Existentialism.

- **The Undermining of the Priesthood and Religious Life** In sharp contrast to the image of the pre-Conciliar priest as being virile, masculine and celibate, the perception of NewPriest of NewChurch is decidedly effeminate and often unchaste. As noted by Rev. Fr. James McLucas in his essay “The Emasculation of the Priesthood,” the “expansive absorption of many sacred functions by the laity that were formerly reserved to the ordained ...is inherently hostile to a healthy masculinity...”⁹⁴

The perception of the Vatican II priest is one of softness and sentimentalism. NewPriest is charming and accommodating. He is ecumenical. He neither condemns error or those teaching error. He is everything and anything but manly. He is, in the words of Dr. Conrad Baars, incapable of doing battle “against evil for the sake of the good, ready to be hurt, but also, if need be, ready to hurt!”⁹⁵

Fr. McLucas states that Pope Paul VI acted to weaken a mandatory celibate priesthood by opening the permanent diaconate to noncelibates, that is to married men, even though “there has never been a Holy “Order” that was non-celibate since the mandating of celibacy in the Western Church.”⁹⁶ The practice of admitting married Protestant minister converts to the priesthood has also contributed to breaking down resistance to mandatory celibacy, says McLucas.⁹⁷

The Montinian Church eliminated “minor orders,” thus opening the door for “layministers” to take over the roles of lector and acolyte that were once reserved for men entering the ordained priesthood, says McLucas.⁹⁸ This novel practice paved the way for the “laypresider Communion rite,” he states.⁹⁹

“...The assumption of sacred functions by the laity, reserved to the ordained for at least fifteen hundred years,” says McLucas, “is poisoning the priesthood.”¹⁰⁰ “The contention proceeds from a simple premise: if the priesthood is reserved to men, as has been taught by the Church, then what does harm to the masculine nature of the ordained weakens the priesthood itself,” McLucas argues.¹⁰¹

Pope Paul VI also weakened the priesthood in other ways.

He presided over the wholesale laicization (reduction to the lay state) of thousands of validly ordained priests granting them dispensations *pro*

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*gratia.*¹⁰² According to Amerio, the overall effect of these habitual dispensations was to reduce the onus of defection and to change the moral and juridical character of the breaking of vows and the abandonment of vocations.¹⁰³ The deemphasis of the sacerdotal and sublime dignity of the priesthood implicit in the *Novus Ordin* service and the laxity of discipline and morals that characterized seminary life and the priesthood in the Post-Conciliar period contributed to the overall decline of the priesthood and religious life.

- **The Abolition of the Oath Against Modernism**

The action speaks for itself.

- **The Gutting of the Roman Curia**

The destruction of the Roman Curia, despised by Montini from his earliest years at the Secretariat of State, was another “accomplishment” of the Montinian pontificate. Pope Paul VI mandated the retirement of bishops at the age of 75 and removed their right to vote at a conclave after the age of 80. In doing so, Montini cleared the Holy Office (renamed the Congregation for the Doctrine of the Faith) of “dead wood,” that is, prelates who were highly esteemed as men of faith, honor, character, experience and wisdom. He replaced them with men of less merit, but more to his own liking and inclinations. As Amerio notes, in the Montinian Church there was a “decline in the formal and technical working of the Curia.”¹⁰⁴ The use of Latin, which permitted the members of the Curia to express statements with “nobility, lucidity, and precision in Curial style,” fell into greater disuse.¹⁰⁵ Even Pope Paul himself was haunted by his lack of scholarship and precision in his speeches and written works, says Amerio.¹⁰⁶ With the decline of the Curia came the rise in power of national episcopal conferences where the collective borg decides who shall and who shall not be awarded a bishopric depending on the candidate’s willingness to cooperate with the leaders of the Church bureaucracy.

- **The Unprecedented Fraternization of the Church with heretics, schismatic and other traditional enemies of the Church including Communists, Freemasons, Zionists and functionaries of the so-called New World Order.**

The “spirit” of Vatican II hailed by all the enemies of the Church as a sure sign of divine approbation was the same “spirit” that inspired the French Revolution and its Masonic motto—*égalité, liberté and fraternité*.

- **The Proliferation of Ecumenical Misadventures**

Especially ominous to the welfare of the Church and the faithful was the increased support and contacts Paul VI made with the Sovietdominated World Council of Churches notorious for its funding of terrorists and “wars of liberation” in Latin America and Africa. To borrow a phrase from the late Archbishop Lefebvre, Pope Paul VI’s inter-faith activities were an exercise in “public blasphemy.”¹⁰⁷

- **The Betrayal of Josyf Ivanovycè Cardinal Slipy of the Ukraine and József Cardinal Mindszenty, Primate of Hungary, and the countless millions of victims of International Communism throughout the world most especially in Hungary, Czechoslovakia, South Vietnam, Angola, Mozambique and Uganda.**

- **The *Humanae Vitae* Debacle or a lesson on how to undermine Church doctrine and morals without changing Church doctrine and morals.**

As has already been noted, a short time before his death, Pope John XXIII, at the prompting of Archbishop Montini, established a special Vatican Commission to study the issue of the regulation of births and demographic considerations with special emphasis on the reexamination of the Church’s traditional ban on contraception in light of new scientific means of hormonal-induced sterility.

The formation of a commission responsible *only* to the pope effectively bypassed the guardians of the faith at the Roman Curia. Once in office, Paul VI established a new and expanded three-tiered Commission to study and make recommendations to him on the question of the “Pill” and related issues. A period of six years elapsed between the founding of the original Commission in 1963 and the issuance of *Humanae Vita* in 1968. This was more than sufficient time to create a state of doubt as to whether or not the Church would continue to uphold the ban against contraception. The old adage “*lex dubia non obligat*” (a doubtful law does not bind) gained currency among many Catholics. By the time *Humane Vitae* was issued, it was, for many Catholics, a “dead letter.” The whole exercise had been a lesson in how to undermine dogma and morals without changing dogma and morals.¹⁰⁸

The crisis was further complicated by Paul VI’s unwillingness to enforce the ban on contraception in the face of organized and public opposition of

Catholic priests and religious and professors in Catholic universities and colleges to *Humane Vitae*. The total effect of the long-delayed affirmation of the ban on contraception, combined with the failure to discipline those in positions of authority in the Church who were in a state of rebellion against the teaching and the teacher, was to cast a long shadow over the Church's ability to speak infallibly on matter of faith and morals.¹⁰⁹

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All of the above mentioned actions associated with the reign of Pope Paul VI had catastrophic repercussions for the Church.

Also, each in its own way benefited the rapidly expanding Homosexual Collective both within and without the Church during the Post-Conciliar era and each played a role in the paradigm shift in the Church's position on the vice of homosexuality that flowed out of the Second Vatican Council.

Yet there still remains one further factor that needs to be considered when examining the Homosexual Collective's extraordinary success in colonizing the Catholic Church in the United States and abroad, and that is the matter of Pope Paul VI's alleged own habituation to the vice of homosexuality.

The Charges of Homosexuality Against Pope Paul VI

We begin with statements that emanate from the Homosexual Collective itself.

Pope Paul VI is identified as a homosexual in numerous homosexual publications and his name appears on virtually all lists of prominent homosexuals found on various Homosexual Collective websites.

Are these references infallible? Definitely not, especially when dealing with historical figures.

The tendency for the Homosexual Collective is to label a person as "gay," even though little is known about his personal life. The assumption is that if there is no evidence that the individual was heterosexual he is *ipso facto* a homosexual. No room is left for other possibilities. For example, the individual in question may simply have been asexual or had a low sex drive. It may be that he sublimated his normal sexual urges for the sake of his art, or his profession, or in case of a celibate priest, for the love of God.

In other cases, the Collective may be correct in its historical assessment that the individual was habituated to a particular sexual vice, but that vice may not have been homosexuality.

Here the name of Hans Christian Andersen, the writer of fairy tales, comes to

mind.

His name appears on a number of contemporary lists of prominent “gays” of the past. The famed sexologist Magnus Hirschfeld publicly identified Anderson as a homosexual or at the least a “latent” homosexual.¹¹⁰

More recent biographical data, however, suggests that Andersen possessed a highly narcissistic temperament, and that he was habitually and incurably addicted to the practice of solitary masturbation. As Elias Bredsdorff of Cambridge University notes in his biography of the writer, there is sufficient evidence to demonstrate that Andersen was by nature heterosexual, but with feelings of inferiority that made any relationship with a mature woman impossible for him.¹¹¹ Autoeroticism permitted him to love the one person whom Hans Christian Andersen loved best from his youth—himself.¹¹² In the case of Pope Paul VI these errors do not appear to factor in the equation.

It is significant that the Homosexual Collective’s identification of Pope Paul VI as a homosexual took place long before the subject of homosexuality became part of the American consciousness. In other words, the rumor that Montini was sexually attracted to young men was part of the gossipline of the Collective long before charges of homosexuality were publicly brought against the pope.

In the United States, the North American Man/Boy Love Association (NAMBLA) at its organizational meeting held on December 2, 1978, at Boston’s Unitarian Community Church, claimed: “...The Church condemns sexual deviance, but it is hypocritical, i.e., tolerating and even rewarding personal sexual hypocrisy at the highest levels *as long as outward fealty* is displayed to central control: Cardinal Spellman and Paul the Sixth (sic) are recent examples.”¹¹³

The Testimony of Robin Bryans

As revealed in the concluding segment on the Cambridge Spies, Robin Bryans, aka Robert Harbinson, the Irish writer and self-confessed homosexual, in his 1992 autobiography, *The Dust Never Settles*, claims that his friend Hugh Montgomery told him that he (Montgomery) and the young Montini had been lovers.

To reiterate, Hugh Montgomery was the brother of the well-known artist Peter Montgomery, the long-time sex partner of Cambridge spy Anthony Blunt. Bryans says that Hugh Montgomery was also a one-time lover of the

powerful and well-known homosexual diplomat Sir Gilbert Laithwaite.¹¹⁴

During the mid-1930s, Hugh Montgomery was assigned a diplomatic post at the Vatican as the Chargé d’Affaires under Sir Alec Randall, the British representative to the Holy See. It was here that Hugh met an equally up and coming Italian junior diplomat, Msgr. Battista Montini, who allegedly shared Hugh’s sexual proclivities and the two men allegedly engaged in an affair.

According to Bryans, Hugh Montgomery and his friend Battista Montini fraternized with some pretty eccentric characters during those days including Viscount Evan Tredegar, an aristocratic convert to Catholicism who served as a Privy Chamberlain to Pope Benedict XV.¹¹⁵

The Viscount enjoyed titillating his friends with tales of his sexual exploits and the occult including his first-hand experiences with the Black Mass using human blood, urine and semen.¹¹⁶ After the death of Pope Benedict XV and the election of a new pope, Pius XI, Tredegar automatically lost his honorary position of Privy Chamberlain. He abandoned his dream of being a priest and returned to his ancestral home in Wales and married. According to a close friend, Tredegar kept a picture of the young Montini “cheek by jowl with that of an ‘able-bodied’ sailor” on his bedside table along with other photographs of royalty.¹¹⁷

In an interview with British writer Stephen Dorril, co-author of *Honeytrap—The Secret Worlds of Stephen Ward*, Bryans repeated the story of Hugh Montgomery’s affair with Montini. Dorril said he found Bryans to be pretty much on the money when it came to his recollections of his early days as a member of the London’s elite homosexual clique.

Hugh Montgomery eventually converted to Catholicism, entered Beda College, and was ordained a Catholic priest. Little more is known about the controversial churchman.

If it is true that Montini engaged in a homosexual affair as a junior diplomat at the Vatican, it is almost certain that at least some members of the Roman Curia would have heard the rumors. However, since the young Battista was well protected by his politically powerful family and by other influential prelates including Eugenio Pacelli, the future Pius XII, there is little that could have been done to remove Montini from his diplomatic post.

The Claims of Roger Peyrefitte

Roger Peyrefitte, French novelist and a member of the French diplomatic
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corps in Athens was born in 1907. He is an avowed homosexual and known for his outspoken views in defense of “gay rights.”

In 1976, Peyrefitte gave an interview to D.W. Gunn and J. Murat representing the Gay Sunshine Press on the subject of Pope Paul VI’s alleged homosexuality.¹¹⁸

Peyrefitte said that in January 1976, the pope gave a public speech in which he condemned homosexuality, masturbation and premarital sex. Peyrefitte said he was incensed by the pope’s hypocrisy since it was known in certain circles that while Montini was Archbishop of Milan he had a homosexual affair with a young movie actor, whose name Peyrefitte knew. The French writer said that he did not get this information from “communists or doormen” but from members of the Italian nobility with whom he was well acquainted. His Milanese sources indicated that it was a political secret in certain circles that Montini went to a “discreet house” to meet boys and that he had a particular favorite whose first name was Paul.

Following Paul VI’s condemnation of homosexuality, a French reporter from *Lui* came to interview Peyrefitte. That is when Peyrefitte exposed Montini’s homosexual background in Milan.

The *Lui* interview was picked up and reproduced by the Italian weekly news magazine *Tempo* in Rome on April 26, 1976. Peyrefitte said it was as if a time bomb had gone off.

The Vicar of Rome and the Italian Episcopal Conference called for a universal “Day of Consolation” for calumny against the Holy Father. On Palm Sunday, the pope issued a statement from his balcony at the Vatican, “... *Delle cose orribili e calunniouse...*”¹¹⁹ Peyrefitte said that his accusations against the pope went everywhere in the world.¹²⁰

In *O Vatican! A Slightly Wicked View of the Holy See*, former *N.Y. Times* Rome Bureau correspondent Paul Hofmann repeats the Peyrefitte charges against Montini.¹²¹ He names the well-known Italian actor, Paolo Carlini, whom Montini was alleged to have met in Milan when he was Archbishop and who later became a frequent visitor to Pope Paul VI’s private quarters at the Vatican.¹²²

More Charges by the Abbé de Nantes

In the summer of 1993, the Abbé Georges de Nantes, founder of the League of the Catholic Counter-Reformation in France in 1969, expounded on the

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charges of homosexuality against Pope Paul VI in the June-July issue of *The Catholic Counter-Reformation in the XXth Century*.¹²³

The Abbé said that his comments were in response to the announcement of Pope John Paul II on May 13, 1993, the Feast of Our Lady of Fatima, that the canonization process for Pope Paul VI was going forward following the preliminary diocesan proceedings carried out in Milan in 1992.

“I have received the news of the opening of the canonization process of my predecessor Paul VI. For me, he was a father in a personal sense. That is why I cannot express my great joy and gratitude,” declared Pope John Paul II.¹²⁴

The charge of homosexuality against Pope Paul VI in *Counter-Reformation* begins with the Abbé recalling the charges of Paul Hofmann’s concerning *la Mafia Milanese*, that is, Archbishop Montini’s notorious connections to the Mafia and Freemasonry syndicate in Milan.¹²⁵

Abbé de Nantes then makes a reference to a quote taken from an unnamed paperback in his possession that refers to a non-Italian Cardinal, “a big man, affable and keen eyed,” whom Pope Paul VI had appointed to a key Vatican post and who had a reputation for pederasty with the *ragazzi*, the boys in the quarter behind the Vatican.¹²⁶ He says that he was aware that after the election of Montini to the Chair of Peter there was an inordinate rise in the numbers of homosexual seminarians and priests in the United States and the Netherlands. Yet Rome did nothing, he says.¹²⁷

Finally the Abbé recalls an incident that occurred on the eve of the 1963 conclave that elected Montini pope. He said, Reverend Father de Saint-Avit of St. Paul-Outside-The-Walls Basilica informed him the evening that the conclave opened that the morality section of the Milan police had a file on Montini. Therefore, the new pope could not and would not be Montini. But it was Montini!¹²⁸

The Abbé de Nantes then addresses Pope John Paul II:

So, after the scandal of the election of an avowed homosexual to the Throne of Saint Peter having poisoned the Church, You, Most Holy Father, would have him relive and gain strength by having this same wretch of a Paul VI raised to the altars, and his bones offered as relics to the faithful for their pious kisses, and his tormented face presented to their fervent gaze in Bernini’s Gloria? Ah no, that is impossible. It will not be!¹²⁹

The Revelations of Franco Bellegrandi

Atila Sinke Guimarães in his latest work *Vatican II, Homosexuality & Pedophilia*, raises the issue of Paul VI's homosexuality.¹³⁰ Guimarães quotes Franco Bellegrandi, a former member of the Vatican Noble Guard, part of the papal military corps, who witnessed the unfortunate changes that occurred at the Vatican after Pope Paul VI took office.

Bellegrandi repeats the charge that while Archbishop of Milan, Montini, dressed in civilian clothes, was picked up by the local police on one of the archbishop's nocturnal visits to the male brothels of the city.

The former Vatican guard describes the homosexual colonization process that he says began under Pope John XXIII, but which accelerated under Montini's rule—a process with which the reader should by now be thoroughly familiar. Bellegrandi says that old employees were turned out of their jobs at the Vatican to make room for Montini's favored brethren afflicted with the same vice. They in turn brought along their favorite catamites—"effeminate young men wearing elegant uniforms and make-up on their faces to dissimulate their beards," says Bellegrandi.¹³¹

Bellegrandi says that he was told by an official of the Vatican security service that Montini's actor-friend was permitted free access to the pontifical apartments and was seen taking the papal elevator at night.¹³²

The Issue of Blackmail

One of the statements made by Bellegrandi that attracted my attention was that Montini no sooner took office than he was subject to blackmail by Italian Freemasons. In exchange for their silence regarding Archbishop Montini's furtive sojourns to Switzerland to rendezvous with his actorlover, who appears to have been quite open about his relationship with the prelate, the Masons demanded that the pope eliminate the Church's traditional ban on cremation after death. The pope complied.¹³³

This is not the first time that Montini's sexual perversions made him a likely target of blackmailers.

In my correspondence with a British writer known for his familiarity with the operations of MI6, England's foreign intelligence service, this writer inquired as to whether or not he believed that Montini's homosexuality laid him open to blackmail by British or Soviet intelligence agents during the Second World War. He said that he believed that the British (MI6) and the Americans (OSS)

knew about Montini's homosexuality and used it against him to gain his cooperation in running the Vatican-Allied ratlines after the war. He said he had no corresponding knowledge concerning the Soviets.¹³⁴

Information on the possible blackmail of Montini by the Soviet KGB and GRU after the war came from another source.

An elderly gentleman from Paris who worked as an official interpreter for high-level clerics at the Vatican in the early 1950s told this writer that the Soviets blackmailed Montini into revealing the names of priests whom the Vatican had clandestinely sent behind the Iron Curtain to minister to Catholics in the Soviet Union during the Cold War. The Soviet secret police were on hand as soon as the priests crossed over the Russian border and the priest infiltrators were either shot or sent to the gulag.¹³⁵

The extent to which Pope Paul VI was subject to blackmail by the enemies of the Church will probably never be known.

The File of Cardinal Pietro Palazzini

Born on May 19, 1912, in Piobicco, Italy, the great scholar and theologian Pietro Cardinal Palazzini served as Prefect of the Congregation for the Causes of Saints from 1980 to 1988. He died on October 11, 2000.

In May 1992, the beatification cause of Paul VI was introduced by the Vicar of the Pope for Rome, Cardinal Camillo Ruini and all seemed to be proceeding well until 1997. According to Father Luigi Villa, editor of *Chiesa viva*, Pietro Cardinal Palazzini had sent a letter to the Postulator for the "cause of beatification" of Paul VI that contained three names of the last homosexual lovers of Paul VI.¹³⁶ Villa stated that Cardinal Palazzini was in possession of "two binders of documents that demonstrated, unequivocally, the impure and unnatural vice of Paul VI."¹³⁷

The Curtain Comes Down

There can be no question that Pope Paul VI's homosexuality was instrumental in the paradigm shift that saw the rise of the Homosexual Collective in the Catholic Church in the United States, at the Vatican and around the world in the mid-20th century.

Pope Paul VI played a decisive role in the selection and advancement of many homosexual members of the American hierarchy including Joseph Cardinal Bernardin, Terence Cardinal Cooke, John Cardinal Wright and Archbishop Rembert Weakland and Bishops George H. Guifoyle, Francis

Mugavero, Joseph Hart, Joseph Ferrario, James Rausch and their heirs.

The knowledge that a homosexual sat in the Chair of Peter—knowledge that spread like wild-fire on the “gay” gossip circuit—would certainly have served as an inducement for homosexual men to aspire to the priesthood and even prompt them to contemplate the unthinkable—a religious order or community composed exclusively of sodomites.

Most importantly, the long-guarded quasi-secret of Paul VI’s homosexual life has, for decades, contributed to the silence and cover-up by the American hierarchy on the issue of homosexuality in general and the criminal activities of pederast priests in particular.

But it is a secret no longer.

The final piece of the puzzle has been put in place.

“Our Lady of Fatima, pray for us.”

Notes

1 Biographical material on Pope John XXII is selected from Peter Hebblethwaite, *John XXIII—Pope of the Century*, (New York: Continuum, 1984). Hebblethwaite, a former Jesuit, left the priesthood in 1974 to marry. He served as the staff writer on Vatican Affairs for the *National Catholic Reporter* for more than 16 years. He died at his Oxford, England home on December 18, 1994.

2 Ibid., 7–8.

3 Ibid., 14.

4 See Hebblethwaite, *John XXIII*, 45 and Martínez, *The Undermining of the Catholic Church*, 116.

5 Hebblethwaite, 53.

6 Martínez, 58.

7 Ibid., 117.

8 Hebblethwaite, *John XXIII*, 53.

9 See Barry Rubin, *Istanbul Intrigues—Espionage, Sabotage, and Diplomatic Treachery in the Spy Capital of World War II*, (New York: Pharos Books, 1991).

10 Martínez, 76–77.

11 Ibid., 70.

12 UNESCO was the most successfully Soviet-penetrated of all United

Nations agencies. The KGB and GRU used the organization to disseminate disinformation and for pro-Communist propaganda purposes. By December 1971, the French Secret Service estimated that approximately 1/3 of the Soviet officials assigned to UNESCO were either Soviet secret service or military intelligence agents. The senior officers of UNESCO were openly pro-Soviet. At no time has the Holy See publicly acknowledged UNESCO as a living hive of Soviet agents. See Richard Deacon, *The French Secret Service*, 229–230.

13 Martínez, 117.

14 Ibid.

15 See Piers Compton, *The Broken Cross* (Cranbrook, Western Australia: Veritas Publishing Co., 1984), 49–50.

16 Hebblethwaite, *John XXIII*, 114.

17 In the conclave of October 1958 there were 51 electors. Cardinal Roncalli was *papabile*. There were eleven votes taken. Roncalli was elected on the third day, October 28, 1958. The Archbishop was prepared. According to Martínez, Roncalli's secretary Msgr. Bruno Heim had been working on John's heraldrypapal coat of arms for weeks before the election.

18 The names of cardinals elected at Consistories from 1903 to 2001 can be found at:

http://www.stjohnxxiii.com/Cardinals/The_Cardinals_of_the_Church/consistories-xx.htm.

19 Martínez, 119. See also Komonchak, ed., *History of Vatican II*, 325.

20 Martínez, 131. Not all the cardinals created by John XXIII were from the “progressive” or “liberal” wing dominated by the Rhine group. Among the exceptions were Antonio Bacci, Secretary of Briefs to the Princes, who was elected at the March 28, 1960 Consistory. An excellent Latinist, Cardinal Bacci sided with Cardinal Ottaviani in the battle against the *Novus Ordo Missae*.

21 Komonchak, 71–22.

22 The October 11, 1962, speech of Pope John XXIII opening the Second Vatican Council is available at <http://www.papalencyclicals.net/vatican2.htm>. This site also carries all of the documents of the Council. For an excellent critique of Pope John's opening speech see Amerio, *Iota Unum*, 73–79.

23 Amerio, 62–63.

24 Fr. Paul Kramer, *The Devil's Final Battle* (New York: Good Counsel Publications Inc., 2002), 45.

25 Komonchak, 15.

26 Ibid., 64.

27 Ibid., 55–57. Where the Holy See got the funds needed to support a General Council remains a secret. No budget from the Commission for the Administration of the Patrimony of the Holy See (Vatican Bank) was ever made public. Estimates for the three sessions of the Council range from \$25 million upwards to \$75 million in US currency. The alterations to the Basilica alone took more than \$950,000. Council Fathers who could pay their way did so while bishops from poorer nations needed to be subsidized by the Vatican. The hierarchies of the United States and Germany were reported to have been generous in lending their financial assistance. It is also likely that groups with a vested interest in a General Council designed to undermine and weaken the Roman Catholic Church such as the U.S. Central Intelligence Agencies, International Freemasonry and International Jewry, helped to finance the Council.

28 Martínez, 108. For an analysis of the leaders and agenda of the Rhine Group and their *periti* see Fr. Ralph M. Wiltgen, SVD, *The Rhine Flows into the Tiber* (Rockville, Ill.: Tan Books, 1966). With the support from Archbishop Montini who worked from the inside to direct the course of the Council, the Rhine Group was able to control the mechanics of the Council by stacking Commissions, changing rules of procedures, and micro-managing the press.

29 Komonchak, 426.

30 Maurice Pinay, *The Plot Against the Church* (Palmdale, Calif.: Christian Book Club of America, 1967). Published in the fall of 1962 to coincide with the First Session of the Council, the 700-page book was attacked as anti-Semitic because of its references to International Jewry and International Zionism as “the synagogue of Satan.” In light of the harm that has befallen the Church since Vatican II, *The Plot* is well worth the read with some reservations. The English edition was translated from the German and Spanish editions in 1967.

31 Amerio, 67–68.

32 Martínez, 108.

33 Ibid., See Hans Küng, *The Council, Reform and Reunion*, New York: Sheed And Ward, 1961).

34 The Metz Agreement engineered by Montini with the cooperation of Pope John XXIII represented a betrayal of astounding proportions. The betrayal of trust of the Church Fathers at the Council, however, was nothing when compared to the betrayal of the Uniate hierarchy, clergy and faithful who were rotting in Soviet gulags because they refused to become a part of a Soviet-controlled religion like the Russian Orthodox, and the betrayal of millions of Christians who languished behind the Iron and Bamboo Curtains.

35 See Wiltgen, 122.

36 Bishop Josyf Ivanovycé Slipiy was born on February 17, 1882, in Zazdrist, Ternopil, in the Archdiocese of Lviv in the Ukraine. He received his education at the College of Ternopil and Lviv University and was ordained to the priesthood on September 30, 1917. He was consecrated Archbishop of Lviv on December 22, 1939. Five years later he was arrested and sent to Siberia by the Soviet regime for eighteen years. Archbishop Slipiy was freed by the Soviets in 1963 through the intervention of President John Kennedy and Pope John XXIII and sent in exile to Rome. After the protest of his countrymen, Bishop Slipiy did attend the last three sessions of the Second Vatican Council and was made a Cardinal by Pope Paul VI on Feb. 22, 1965. He died on September 7, 1984. His burial was delayed more than ten days to allow for people from around the world to attend his funeral—over one million came to pay their respects. See the Ukrainian Greek Catholic Church website at www.papalvisit.org.ua/eng/ugcc_slipiy.php.

37 This incident is reported from Andrea Riccardi, IL Vaticano a Mosca (Rome: 1993) Laterza, ed., Chap. VII, “Fine della Condanna, Inizio del Dialogo,” as reported by Rev. Fr. Michael Simoulin, “Was the ‘Good Pope’ a Good Pope?” Part I, The Angelus, September 2000, 23, no. 9 at www.sspx.ca/Angelus/2000_September/Was_Good_Pope_Good_Pope_Pt1.htm. Fr. Simoulin’s three-part series on the pontificate of Pope John XXIII is outstanding.

38 Ibid.

39 Komonchak, 22.

40 Ibid., 7.

41 The comments of Frere Michel de la Sainte-Trinité, were taken from his speech, “The Mystery of the Third Secret of Fatima,” delivered on November *****ebook converter DEMO Watermarks*****

24, 1985, in Rome at a conference sponsored by the International Fatima Rosary Crusade headed by the Marian priest Father Nicholas Gruner. The full text is available at

<http://www.shrineofsaintjude.net/home1301.html>. The four-volume set on Fatima is available from Immaculate Heart Publications, Buffalo, NY.

42 Ibid.

43 Komonchak, 71.

44 Angelo Giuseppe Roncalli was beatified by Pope John Paul II on September 3, 2000.

45 Hebblethwaite, *Paul VI*, 19.

46 The Church had inveighed vehemently for centuries against the use of wetnurses for mothers capable of breast feeding their own children, but the admonition was largely ignored by the upper classes.

47 Hebblethwaite, *Paul VI*, 29.

48 Ibid., 271.

49 See James Glampe, “Giulio Andreotti” at <http://www.uwgb.edu/galta/333/andreot.htm>.

50 See Sterling, *OCTUPUS*, 220. As Sterling points out, there is no proof that the Allies deliberately plotted to consign Sicily into Mafia hands, it simply worked out that way. Probably there was no single big deal the Allies had with the Mafia, but rather middle management arrangements of lesser officers, Sterling states.

51 Hebblethwaite, *Paul VI*, 124.

52 Owen Chadwick, *Britain and the Vatican During the Second World War* (London: Cambridge University Press, 1986), 265. According to British historian Chadwick there was no doubt that Montini was instrumental in securing a copy of the details of the Italian armistice for London. See also, Anthony Rhodes, *The Vatican in the Age of Dictators*.

53 Ibid., 156.

54 Hebblethwaite, *Paul VI*, 126.

55 Linda Hunt, *Secret Agenda: The United States Government, Nazi Scientists and Project Paperclip, 1944–1990* (New York: St. Martin’s Press, 1991).

56 Martínez, 82.

57 Chadwick, 22–23.

58 Ibid., 23–24.

59 Ibid., 232–233.

60 Martínez, 81–82.

61 Ibid.,

62 Ibid. See Document JR1022 released by the OSS, Washington, D.C. Office. See Piers Compton, *The Broken Cross*, 51–52.

63 The final Consistory of Pope Pius XII’s pontificate took place on January 12, 1953.

64 Niccolo Machiavelli, Chapter XXII, “Concerning the Secretaries of Princes.” The entire text of *The Prince* is available online at <http://www.online-literature.com/machiavelli/prince/22>. *The Prince* was the most popular work of Italian Statesman and Political Philosopher Niccolo Machiavelli (1469–1527).

65 Giovanni Battista Montini was a patron of the French philosopher Jacques Maritain.

66 Hebblethwaite, *Paul VI*, 271.

67 See Hamish Fraser, “Jacques Maritain and Saul David Alinsky—Fathers of the ‘Christian’ Revolution,” Hamish Fraser, Supplement to *Approaches*, No. 71.

68 See Abbé Georges de Nantes Essay on the “MASDU” at “<http://www.crc-internet.org/lib1masdu.htm>. The Abbé de Nantes is the editor of *The Catholic Counter-Reformation in the XX Century*, Maison Saint-Joseph, Saint-Parres-les-Vaudes, France.

69 Fraser, 5.

70 Saul Alinsky’s most popular work, *Rules for Radicals* (New York: Random House, 1971) is dedicated to the “very first radical,” Lucifer. See also Marion

K. Sanders, *The Professional Radical—Conversations with Saul Alinsky* (New York: Harper & Row, 1965).

71 Fraser, 49–50.

72 Ibid., 17.

73 Ibid., 44.

74 Ibid.

75 Ibid.

76 Millenari, *The Shroud of Secrecy*, 137–139. The authors maintain that Poletti and Montini signed a secret pact not to reveal the contents of the letter of January 3, 1963. It is unclear from their report whether or not the *Il Popolo D’Italia* of the 1960s had any relationship to a Socialist newspaper by the same name founded by Mussolini that ran from 1914 to 1943, or if it was a completely separate diocesan or secular publication.

77 After the death of Paul VI on August 6, 1978, Cardinal Benelli was considered a top contender for the papacy, but the election went to Cardinal Albino Luciani of Venice. After the death of John Paul I, Benelli was again a prominent candidate, but this time he lost out to a Pole, Cardinal Karol Wojtyla. Benelli continued as Cardinal Archbishop of Florence until he was felled by a sudden heart attack in 1982.

78 In 1989, eleven years after his Pope Paul VI’s death, Pope John Paul II appointed Macchi Archbishop (Personal title) of Loreto. Archbishop Macchi retired in 1996 at the age of 72.

79 Bishop Donato De Bonis is probably the least well known of the four men. Archbishop Macchi co-consecrated Bishop Donato De Bonis on April 25, 1993, despite the fact that De Bonis, an officer of the Vatican Bank, had been charged with tax-fraud conspiracy. De Bonis was also reported to be a Freemason, but then again, so was Macchi. In the summer of 1984, De Bonis made national headlines in the U.S. by giving a \$2000 donation to the March of Dimes, the nation’s number one promoter of eugenic abortion. The Vatican official’s visit to a MOD banquet held in Hartford, Conn. was coordinated by Bishop James T. McHugh of the Diocese of Camden, N. J. See Randy Engel, *A March of Dimes Primer—The A-Z of Eugenic Killing* (Export, Pa.: U.S. Coalition for Life, PA, 1991).

80 This section on Vatican finances and the IOR is based on information taken from a large number of publications and web sites including Conrad Goeringer, “History of the IOR—Murder, Bank, Strategy—the Vatican,” at <http://www.voxfux.com/features/vaticanmurder.html>. See also David A. Yallop, *In God’s Name—An Investigation Into The Murder of Pope John Paul I* (New York: Bantam Books, 1984).

81 The IOR or Vatican Bank is located in the tower of Nicholas V built onto the pope’s palazzo. Its operations are different from those of a standard banking institution. It does not issue loans nor does it issue its own checks. Its depositors are dioceses, parishes, religious orders, and fraternal orders. Its

history goes back to pontificate of Pope Leo XIII who founded the Administration for Religious Works. Following the signing of the Lateran Pact of 1929, Pope Pius XI created another agency, the Administration of the Patrimony of the Holy See to handle the settlement fee awarded to the Holy See by the Italian State as compensation for the loss of the Papal States. In 1942, Pope Pius XII started still another financial agency known as the Institute for Religious Works (IOR). Pacelli placed the IOR under the direction of Bernardino Nogara, who undertook a program of diversified investments and real estate that brought the Vatican into the modern world of international finance. For the first time, the Holy See had established direct ties to the secular financial empires of the J.P. Morgans, the Rothschilds and the like. By 1954, when Nogara retired, he had pyramided the original \$85 million dollars received from the Mussolini government in 1929 to nearly \$1 billion. The Vatican now owned interest in giant pharmaceutical houses, and chemical, industrial, and construction conglomerates like Immobiliare, as well as stock in major corporations such as General Motors, Gulf Oil and IBM. See "Banca Intesa: So Catholic, So Ungrateful," *L'espresso*, No. 25, June 18–24, 2004, at http://213.92.16.98/ESW_articolo/0%2C2393%2C42171%2C00.

82 By the 1980s, the gross assets of the IOR were in the range of \$10 billion.

83 The Franklin Bank went belly-up in October 1974. Sindona got \$1.7 billion in assistance from the Federal Reserve, but the handout could not save the bank from bankruptcy. Federal agents called in on the case traced the collapse to Sindona and his associates in the Sicilian Mafia and the Vatican.

84 See Thomas Naylor and R.T. Naylor, *Hot Money and the Politics of Debt: Peekaboo Finance and the Politics of Debt*, (New York: Simon & Schuster, 1987). The Naylor book is one of several references this writer came across that links CIA funding to the Vatican.

85 Richard Hammer, *The Vatican Connection* (New York: Holt, Rinehart, and Winston, 1982), 207.

86 Sindona's empire began to crash with the collapse of the Franklin National Bank in 1974. His irregular financial activities by the early 1960s had already attracted the attention of Interpol. To escape Italian justice Sindona made his way to New York where he was arrested in 1979, tried and indicted for 99 counts of fraud, perjury and misappropriation of bank funds and sent to prison. On August 2, 1979, his Mafia bosses with the cooperation

of the New Jersey Gambino crime syndicate arranged for his “abduction” from prison and Sindona was shipped to Palermo for safe keeping. In 1980, Sindona was apprehended by the Italian police and brought to trial in Milan. Sindona sent out a financial appeal to his wealthy Italian supporters (whose names and illegal foreign bank accounts had been recorded in Sindona’s black book). When Calvi failed to put the assets of the Banco Ambrosiano at his disposal, Sindona leaked out the word that Calvi had been robbing the bank blind. Actually, the money received from the *Palazzo* for Sindona’s “legal expenses” went to his Mafia overlords who by this time had figured out that Sindona had lost billions of dollars of their money in financial speculation. The Mafia could not and would not abide by a dishonest crook. Shortly after his 1986 conviction by a Milan court for the contract killing of an influential Italian magistrate, Sindona was found dead in his cell of strychnine poisoning. Calvi fared little better. Although the Banco Ambrosiano had a rule that no shareholder could accumulate more than 5% stock in the bank in order to prevent any single person or institution from gaining control of the bank, Calvi with the help of Marcinkus, Sindona and Gelli and others, established offshore dummy corporations to gain access to the bank’s assets. Many of these illegal corporations were funded with money slaked off from the IOR. The “Catholic” bank also became a major center for the laundering of Mafia funds abroad. By the time Calvi and Company’s crimes were discovered, the bank was missing \$1.3 billion. In 1981, Calvi was convicted of currency fraud and given a four-year jail sentence and a \$12 million fine, but he managed to escape the clutches of Italian civil law. On June 19, 1982, Calvi’s body was found hanging from Black Friars Bridge in London. Although originally identified as a “suicide” by Scotland Yard, itself notorious for its own Masonic hierarchy, subsequent investigations by the Italian Department of Justice revealed that Calvi had been murdered by hanging by the Mafia in order to insure his silence concerning the role played by the Mafia, the Masons and the Vatican Bank in the Ambrosiano affair and other illegal financial schemes. Eventually, the Vatican agreed to pay \$250 million to the creditors of the Banco Ambrosiano without having to publicly state that they were guilty of any wrong doing. This “contribution” came after the revelation that Calvi had secured official “letters of patronage” from Marcinkus guaranteeing Calvi’s loans. The P2 scandal broke on March 17, 1981. The public exposure of the link that the Mafia had established with Italian Freemasonry was a revelation of astronomical proportions. So was the

list of its 962 members that was found during a police raid of Licio Gelli's villa in Arezzo. That list included seventeen army generals, four air force generals, nine Carabinieri high officers, eight Navy admirals, all three heads of the Italian secret service, thirty-eight Italian deputies and senators, fourteen magistrates, three cabinet ministers and five Vatican prefects and other high-ranking Church officials. Grandmaster Gelli was tried and given a short prison sentence served out under house arrest. He died of natural causes.

Archbishop Paul Marcinkus fared the best of all. After the death of Paul VI in 1978, Pope John Paul II kept Marcinkus on at the IOR until 1989. The pope also awarded him full title of pro-President of the Pontifical Commission for the Vatican City State. When the Italian police came after Marcinkus in connection with the criminal activities of the late Calvi, Sindona, and Gelli, crimes that included assorted currency frauds, assassination funding, arms smuggling, and trafficking in counterfeit bills, he was granted immunity by the Holy Father for seven years. Eventually Archbishop Marcinkus became even too hot for the Vatican to handle and he was sent back to the United States. Today the Archbishop resides in the Diocese of Phoenix, Ariz. where he occasionally says Mass and is a frequent visitor on the Sun City's golf links. He continues to enjoy full diplomatic immunity granted by the Vatican City State so he is untouchable under American law. In 2003, the Italian paper *Gazzetta del Sud* reported that the Archbishop's name had come up yet again in a five-hour deposition given by a Mafia informant to Italian prosecutors, but it is unlikely that he will ever be brought to justice in Italy or anywhere else on earth much less serve any time in jail.

87 See Hebblethwaite, *Paul VI*, 329–332. At the 1963 conclave, the nomination of Archbishop Montini was supported by Cardinal Spellman and the American contingent, Europeans representing the Rhine Group including Cardinals Suenens, Döpfner and König and many bishops from Latin America and Africa. Archbishop Montini was elected on the sixth ballot.

88 *Ibid.*, 331.

89 See Amerio, *Iota Unum*, 82–89.

90 Millenari, *Shroud of Secrecy*, 164.

91 The traditional Mass of the Roman rite was codified for all times by Pope Saint Pius V in his Apostolic Constitution *Quo Primum* of July 13, 1570. This was not a new rite in the strict sense, but rather the perfection of the authentic Mass handed down from the time of the Apostles. In accordance

with the decrees of the Holy Council of Trent to preserve “incorrupt the public worship of the Church,” Pope Pius V undertook to revise and reissue the sacred books, to wit the Catechism, the Missal and the Breviary. In *Quo Primum*, Pope Pius V set in stone for all time the exactness of the Holy Sacrifice of the Mass to be said in the Mother Tongue of the Latin rite: “We specifically command each and every patriarch, administrator and all other persons of whatsoever ecclesiastical dignity, be they even cardinals of the Holy Roman Church, or, possessed of any other rank or pre-eminence, and We order them by virtue of holy obedience to sing or to read the Mass according to the rite and manner and norm herein laid down by Us, and henceforward to discontinue and utterly discard all other rubrics and rites of other missals, howsoever ancient, which they have been accustomed to follow, and not to presume in celebrating Mass to introduce any ceremonies or recite any prayers other than those contained in this Missal.” An exemption existed for churches “in which the saying of Mass differently was granted over two hundred years ago. ...” For the complete text see <http://www.dailycatholic.org/quoprimu.htm> The *Novus Ordo Missae* (New Order of the Mass) instituted by Pope Paul VI on November 31, 1969, does not meet the criteria set forth in *Quo Primum*.

92 For a basic critique of the *Novus Ordo* see: Alfredo Cardinal Ottaviani and Antonio Cardinal Bacci, *The Ottaviani Intervention* (Rome: 1969); reprint, Rockville, Ill.: Tan Books, 1992). Also “The New Mass,” *The Angelus*, March 2000, 23, no. 3. And Rev. Anthony Cekada, “Did Paul VI ‘Illegally’ Promulgate the New Mass?” *Trans Et Alia*, 2, no. 7, May 2001, translation by Suzanne M. Rini of Pittsburgh, Pa. Readers are invited to contact Mrs. Rini for a more complete selection of excellent articles on liturgical “reform” from the French publication *Sodalitium*.

93 See Bugnini, *The Reform of the Liturgy*, for a step-by-step description of the destruction of the Sacred Liturgy.

94 See Rev. Fr. James McLucas, “The Emasculation of the Priesthood,” *Latin Mass*, Spring, 1998. The article is available at <http://www.latinmassmagazine.com/artEmasculation.asp>.

95 See Paul Likoudis, “A Catholic Psychiatrist 30 Years Ago. ...Offered Cure for Church’s, Society’s Sexual Ills,” *Wanderer*, 10 April 2003, 1, 10.

96 McLucas

97 Ibid.

98 Ibid.

99 Ibid.

100 Ibid.

101 Ibid.

102 Amerio, 180.

103 Ibid., 181.

104 Ibid., 163.

106 Ibid., 166.

107 See Thomas Reese, SJ, at

<http://www.americamagazine.org/reese/america/a-lefev.htm>.

108 An analogous situation occurred in the late 1800s under the pontificate of Leo XIII with regard to an attempt to open up a “dialogue” between “ecumenically” minded Roman clerics and Anglicans on the question of the validity of Anglican orders. Herbert Cardinal Vaughan, the Archbishop of Westminster, warned Pope Leo XIII against such open-ended discussions claiming that Anglican conversions to the Catholic faith would dry up if the public were to learn of such meetings. News that the Catholic Church was engaged in even informal talks, Vaughan said, was sufficient of itself to keep people in heresy, in other words to keep them from converting. Leo XIII took Vaughan’s advice and in 1896 issued the Papal Bull, *Apostolicae Curae* that declared Anglican orders to be “absolutely null and utterly void.” Pope Benedict XV, however, was more open to the idea of ecumenical dialogue with the Anglicans and permitted the start of what became known as the Malines Conversations in 1921. The “Conversations,” five in all, were finally killed off by Pius XI in his 1928 Encyclical *Mortalium Animos*. See John Jay Hughes, *Absolutely Null and Utterly Void The Papal Condemnation of Anglican Orders 1896* (Washington, D.C.: Corpus Books, 1968).

109 The failure of *Humanae Vitae* was more than a matter of timing. The document itself was seriously flawed. The author plans to cover the history of the Birth Control Commission and *Humanae Vitae* in a future book.

110 Elias Bredsdorff, *Hans Christen Andersen—The Story of his Life and Work* (New York: Scribner, 1975), 280. Bredsdorff is quoting from an earlier psychiatric study of Andersen by Professor Hjalmar Helweg. See also *The Fairy Tale of My Life—An Autobiography* issued in 1975 on the 100th anniversary of Andersen’s death.

111 Bredsdorff, 280.

112 Ibid.

113 Tsang, 95.

114 See Summers and Dorril, *Honeytrap*, 38. The authors mistakenly identify Pope John Paul I as Hugh Montgomery's lover, but correspondence with Dorril confirmed that the cleric in question was Battista Montini.

115 In the papal household there are a large number of chamberlains whose functions are more or less ornamental. These are divided into several categories: privy chamberlains, chamberlains, assistant and honorary chamberlains. These are gentlemen of rank and belong to the highest class of the household. In the papal Curia there is the apostolic chamberlain (Latin: camerarius) who occupies a very important position. During a vacancy of the Holy See, the apostolic chamberlain or *carmelingo* is at the head of the administration of the Roman Church. See

<http://www.catholic-forum.com/saints/eb001844.htm>.

116 Robin Bryans, *The Dust Has Never Settled* (London: Honeyford Press, 1992).

117 Ibid., 60.

118 Leyland, ed., *Gay Roots*, 412.

120 The media blackout in the United States was not complete. The Homosexual Collective knew of Peyrefitte's accusations against Pope Paul VI as did some American priests. In *A Secret World*, A.W. Richard Sipe states that in 1976, Paul VI was accused in both the French and Italian press as having engaged in a homosexual relationship. Sipe notes that the *National Catholic Reporter* did run an article on the charges in 1976 that included the pope's denial of the charges.

121 Paul Hofmann, *O Vatican! A Slightly Wicked View of the Holy See* (New York: Gongdon and Weed, Inc., 1984), 151.

122 Paolo Carlini was born in 1926 (1922?) in Sant' Arcangelo di Romagna, Italy. He had a minor role in the 1953 American film "Roman Holiday" and in the 1960 film "It Started in Naples." He died on November 7, 1979, one year after the death of Pope Paul VI.

123 On August 25, 1966, the Abbé Georges de Nantes was struck with a suspension *a divinis* for his opposition to the Second Vatican Council. His opposition continued nevertheless. In July 1996, the Abbé, who heads the religious community at Saint-Parres-lès-Vaude in the Diocese of Troyes,

France, was warned by Mgr. Daucourt to stop accusing John Paul II of heresy and of schism. For a list of the charges against Pope John Paul II see *The Book of Accusation* at www.crc-internet.org/IER2003/Lib2_1.htm.

124 Speech of Pope John Paul II to the General Assembly of the Italian Episcopal Conference on May 13, 1993.

125 Abbé Georges de Nantes, *The Catholic Counter-Reformation in the XXth Century*, no. 259 (June–July 1993): 10.

126 Ibid., 13. The prelate in question may have been Bishop John Wright whom Pope Paul VI brought to Rome in April 1969 and appointed Prefect of Clergy. Wright was raised to the cardinalate on April 28, 1969.

127 Ibid., 14.

128 Ibid., 15.

129 Ibid.

130 Atila Sinke Guimarães, *Vatican II, Homosexuality & Pedophilia*, ed., Marian Therese Horvat, Ph.D. (Los Angeles: Tradition in Action, 2004), 159–162. Mr. Guimarães does an exceptional job in analyzing NCCB/USCC, USCCB and Vatican documents related to homosexuality. His primary source on the charges of homosexuality against Pope Paul VI was Franco Bellegrandi, *Nichitaroncalli—Controvita di un Papa* (Rome: Ed. Internazionale di Letteratura e Scienza, 1994), 85–86.

131 Guimarães, 161.

132 Ibid., 159.

133 Ibid., 160.

134 Private correspondence to author from London dated 2 January 1992 and 4 January 1993.

135 Private correspondence to author from Paris (undated).

136 Dr. Franco Adessa, *Who Is Father Luigi Villa?* (Oconomowoc, WI., Apostolate of Our Lady of Good Success, 2012) pp. 33–34.

137 Ibid., p. 34.

THE HOMOSEXUAL COLLECTIVE

XX Epilogue

Eighteen months have gone by since the manuscript of *The Rite of Sodomy* passed from my hands to the printers, and many important changes have occurred in the life of the Church, not the least of which is the election of a new pope. Pope John Paul II died on April 2, 2005. The former Joseph

Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, has ascended the throne of Saint Peter as Pope Benedict XVI.

There have also been other important events connected with many personages featured in this book.

The defrocked Rev. Paul Shanley of the Boston Archdiocese is behind bars at a Massachusetts state prison serving out a 12–15 year sentence for the indecent sexual assault and rape of Paul Buse, one of many young men he sexually exploited.

The defrocked Rev. James Porter of the Diocese of Fall River, Mass., who claimed more than 100 underage victims, died of cancer while in civil confinement on February 11, 2005. Ironically, it was Shanley who recommended that Porter be sent for “treatment” to the infamous Servants of the Paraclete in Jemez Springs, New Mexico in 1967.

On March 30, 2005, Boston attorney Carmen L. Durso filed a sexual abuse lawsuit in Hampden Superior Court in Springfield, Mass. on behalf of William Burnett, whose story of clerical abuse is covered in the O’ConnellSpellman legacy. Among the prelates named in the suit are Bishop Christopher Weldon and Bishop Timothy Harrington, both deceased.

According to Durso, Burnett has passed two polygraph tests administered by a highly qualified examiner. Church officials of the Springfield Diocese have denied the charges.

The Society of St. John, suppressed by Bishop Joseph Martino of the Scranton Diocese in September 2004, has re-emerged as a Public Association of the Faithful and set up new quarters in Paraguay in the Diocese of Ciudad del Este headed by Opus Dei Bishop Rogelio Ricardo Livieres Plano. However, in March 2006, Bishop Rogelio Livieres is reported to have sent sexual predators Rev. Carlos Urritigoity and Rev. Eric Ensey packing. According to the Apostolic Nuncio of Paraguay, there does not remain any trace of the two priests in the country. Their current whereabouts is unknown. Although their religious order has been dissolved, Urritigoity and Ensey have not yet been defrocked. In the United States, SSJ Brother Anthony Myers continues to solicit funds using a post office box in Maple Hill, Kansas in the Archdiocese of Kansas City.

On July 5, 2004, the Springfield Illinois police were summoned to the residence of homosexual Bishop Emeritus Daniel L. Ryan to quell a “lovers’ quarrel” between Ryan and one of his sexual partners who was scheduled to

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accompany the bishop on a trip to Portugal. Ryan's home, aka homosexual bordello, was purchased for Ryan by his successor, Bishop George J. Lucas. Indicted sodomite rapist Bishop Thomas Dupré of the Diocese of Springfield, Mass. remains in hiding. Diocesan officials will not divulge his status or whereabouts, and the Holy See has not released any information on their investigation of Dupré since he resigned on February 10, 2004.

Nine sexual abuse lawsuits have been filed against Bishop Emeritus Lawrence Soens of the Diocese of Sioux City, Iowa. The alleged attacks on male students took place while (Father) Soens was principal of Iowa City Regina High School and Rector of St. Ambrose Seminary in Davenport. At least one suit against Soens has been settled for \$20,000. Despite the fact that diocesan officials received three molestation allegations against Soens in the 1960s, Archbishop James J. Byrne of Dubuque went ahead and consecrated him on August 17, 1983.

The 418-page Grand Jury Report on the Sexual Abuse of Minors by Clergy released on September 9, 2005, by the Philadelphia District Attorney's Office presented a scathing critique of retired Cardinal Anthony Bevilacqua's role and that of the late Cardinal John Krol's role in the massive cover-up of repeat clerical sex offences in the Archdiocese of Philadelphia. Cardinal Justin Rigali, Bevilacqua's successor, told the press the report was "very graphic" and "slanted" and would be valueless to families.

On February 25, 2006, Jesuit officials of the Chicago Province apologized to two victims molested by retired priest Rev. Donald McGuire who taught at Loyola Academy in Wilmette, Ill. After leaving the Jesuit-run school, McGuire, a popular lecturer on the spiritual life, became Spiritual Director for Mother Teresa and her Missionaries of Charity.

Archbishop Paul Marcinkus, the head of the Vatican Bank from 1971 to 1989, died on February 20, 2006, in Sun City, Arizona. His death occurred as the Roberto Calvi murder trials continue in Rome. Prosecutors in the Calvi case tried unsuccessfully to depose Marcinkus in connection with a string of Mafia-connected laundering schemes and murders, but could not penetrate the wall of diplomatic immunity granted him by Pope John Paul II and extended by Pope Benedict XVI.

On January 10, 2006, attorney John A. Aretakis filed an amended civil suit on behalf of Father Robert Hoatson in the United States District Court of New York. Fr. Hoatson, a priest of the Newark Archdiocese is suing

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Archbishop John Myers of Newark, Cardinal Edward Egan of New York, Bishop Howard Hubbard of Albany, the Christian Brothers and others for aiding and abetting known criminal clerical pederasts. Hoatson, an alleged victim of sexual abuse by the Christian Brothers, identified Myers, Egan and Hubbard as “active homosexuals.” Cardinal Theodore McCarrick, although not a defendant in the suit, is also identified as an “active homo

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sexual.” In addition, Hoatson claims that Bishop Charles J. McDonnell, Auxiliary Bishop Emeritus of Newark, and Bishop Paul Bootkowski of Metuchen, N.J. had an “inappropriate relationship” with sexual abuser Father Alfonso de Condorpusa of the Newark Archdiocese. Both McDonnell and Bootkowski were consecrated by Cardinal McCarrick. A jury trial is demanded.

The news from Rome is not much better.

On January 27, 2006, the online edition of the Italian newspaper *Il Giornale* affirmed that Pope Paul VI had, in fact, been the victim of blackmail threats related to his early homosexual entanglements and had sought help in handling the crisis from Prime Minister Aldo Moro, a leader of the Christian Democratic Party. The short article was taken from the February 6, 2006 edition of the Italian periodical *L’Espresso* and was based on the confidential notes of General Giorgio Manes, Vice-Commander of the Carabinieri, the Italian Military Police.

At the Vatican, Pope Benedict XVI has appointed “gay friendly” Archbishop William Levada, former Archbishop of San Francisco to head the Sacred Congregation for the Doctrine of the Faith and has awarded him the red hat. Levada in turn, with the help of “gay friendly” Cardinal Roger Mahony of Los Angeles, has secured his former archdiocese for his boyhood buddy “gay friendly” Archbishop George “Brokeback” Niederauer. Levada and Niederauer were classmates at St. John’s Seminary and pederasty training camp in Camarillo, Calif., and they co-own a retirement condo in Long Beach. Niederauer insists there is no link between pederasty and homosexuality and is a proponent of ordaining “gays” as long as they are “celibate.”

The homosexual activist group, Outrage! London, is continuing its campaign begun in April 1998 to obtain “inside knowledge” on the “sexuality” of Cardinal Joseph Ratzinger, now Pope Benedict XVI, with details that can be *****ebook converter DEMO Watermarks*****

corroborated. “We do not know whether Ratzinger is gay: but, if he is, he deserves to be outed because he is arguably the most homophobic of all Vatican leaders,” claims the Outrage Queer Intelligence Service.

Rome correspondents report that the new pope has acquired expensive taste in designer shoes and accessories, a reputation for “slightly eccentric behavior” and “a penchant for disguise.” During Christmas 2005, the pope was photographed showing off a red medieval fur-lined hat—a picture that can only be described as overtly camp. One month later, *La Stampa* reported that the pope has been secretly visiting his old residence at 1 Piazza Citta Leonina disguised in black clerical robes in the company of another accessory—his very handsome 48-year-old private secretary and traveling companion, Don Georg Günswein.

Most importantly, on November 29, 2005, the Sacred Congregation for Catholic Education (for Seminaries and Institutes of Study) issued the long-awaited universal directive “Concerning the Criteria of Vocational Discernment Regarding Persons with Homosexual Tendencies in View of Their Admission to Seminaries and Holy Orders.” The document signed by Cardinal Zenon Grocholewski, Prefect for the Congregation and Archbishop John Michael Miller, CSB, Secretary, and approved by Pope Benedict XVI, clearly does not affirm the absolute ban against ordaining homosexuals, pederasts and habituated onanists found in the 1961 Instruction “Careful Selection And Training Of Candidates For The States Of Perfection And Sacred Orders.” In fact, the 1961 Instruction did not even merit a footnote in the new directive.

According to the 2005 directive, “while profoundly respecting the persons in question,” the Church “cannot admit to the seminary or to holy orders those who practice homosexuality, present deep-seated homosexual tendencies, or support the so-called ‘gay culture.’” However, the document makes exceptions where “homosexual tendencies” are “only the expression of a transitory problem.” In the latter case, “these tendencies must be clearly overcome at least three years before ordination to the diaconate.”

Under what circumstances would a candidate for the priesthood and religious life qualify for the exception? In a Vatican Radio interview on November 29, 2005, Cardinal Grocholewski stated this might include a person who engaged in homosexual acts out of adolescent curiosity; or while intoxicated; or where he prostituted his body to obtain favors. High standards, indeed, for the most

sublime of all vocations!

The cardinal went out of his way to state that the norms expressed in the document do not apply to already ordained homosexual priests, which is a backhanded way of acknowledging that Pope Benedict XVI, like his predecessor, Pope John Paul II, has no plans to clean house and mount a serious attack on the Homosexual Collective within the Roman Catholic priesthood and religious life.

| **The Leonine Prayers** Instituted by Pope Leo XIII in 1884

Hail Mary (3 times) Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the Fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Hail, Holy Queen (Salve Regina)

Hail, Holy Queen, Mother of mercy,
our sweetness, and our hope!

To thee do we cry, poor banished children of Eve.
To thee do we send up our sighs, mourning and
weeping in this valley of tears.

Turn then, most gracious advocate, thine eyes of
mercy toward us.

And after this exile, show us the blessed
Fruit of thy womb, Jesus.

O clement! O loving! O sweet Virgin Mary!

V. Pray for us, O holy Mother of God

R. That we may be worthy of the promises of Christ.

Let us pray. O God, our refuge and our strength, look down in mercy upon
Thy people who cry to Thee, and by the intercession of the glorious and
immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of Thy
blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness
hear our prayers we pour forth for the conversion of sinners, and for the
liberty and exultation of our holy Mother the Church.

Through the same Christ our Lord. Amen.

Saint Michael the Archangel, defend us in battle;
be our protection against the wickedness and snares of the devil. May God
rebuke him, we humbly pray: and do thou,

Prince of the heavenly host, by the power of God,
thrust down to hell Satan and all wicked spirits,
who wander through the world seeking the ruin of souls.

R. Amen

V. Most Sacred Heart of Jesus,

R. Have mercy upon us. (3 times)

PRAYERS

| **The Prayers of Fatima**

O my Jesus, forgive us. Deliver us from the fire of hell. Lead all souls to Heaven, especially those in most need of Your Mercy.

O Jesus, it is for Your Love, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.

My God, I believe, I adore, I hope and I love Thee! I ask forgiveness for those who do not believe, do not adore, do not hope and do not love Thee!

Most Holy Trinity, Father, Son, Holy Ghost

I adore Thee profoundly and offer Thee the most Precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges, and indifferences by which He is offended.

And through the infinite merits of His Most

Sacred Heart and of the Immaculate Heart of Mary, I beg of Thee the conversion of poor sinners.

| **Prayer for Priestly Vocations**

O God, we earnestly beseech Thee to bless Thy Church with many vocations to the Holy priesthood: **men** who will serve Thee with their whole strength and gladly spend their lives for Thy Church, and to make Thee known and loved. Amen.

Mary, Mother of priests, obtain for us many holy priests.



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About the Author

Randy Engel, one of the nation's top investigative reporters, began her journalistic career shortly after her graduation from the University of New York at Cortland in 1961. A specialist in Vietnamese history and folklore, she became the editor of *The Vietnam Journal*, the official publication of the

Vietnam Refugee and Information Services (VRIS), a national relief program for South Vietnamese war refugees and orphans based in Dayton, Ohio. She recorded for the Voice of America and Radio Saigon. In 1970, she received the Distinguished Service Medal for “exceptional and meritorious service to Vietnam.”

In the mid-1960s, in addition to her writings and relief work on behalf of the VRIS, Randy Engel developed an intense interest in pro-life issues including population control, abortion and eugenics, putting her on the ground floor of the emerging Pro-Life Movement. In 1972, she founded the U.S. Coalition for Life in Pittsburgh, Pennsylvania, an international pro-life research and investigative agency. The USCL *Pro-Life Reporter*’s four-year study on the eugenic policies and programs of the March of Dimes titled “Who Will Defend Michael?” quickly put the USCL on the map as the finest pro-life research agency in the U.S., and led to the establishment of a pro-life alternative to the March of Dimes, the International Foundation for Genetic Research, popularly known as the Michael Fund in 1978.

Her investigative findings documenting the rise of the federal government’s anti-life programs at home and abroad served as the basis for her testimony before Congressional hearings in the U.S. House of Representatives and the U.S. Senate. Randy Engel’s groundbreaking investigative findings related to the United States Agency for International Development’s abortion and sterilization programs in Latin and South America, Asia and Africa were instrumental in bringing about major pro-life changes in USAID’s foreign assistance programs.

Many of her original research publications for the USCL including “A March of Dimes Primer—the A-Z of Eugenic Abortion,” and “The Pathfinder Fund —A Study of US/AID Anti-Life Funding” have become pro-life classics and continue to enjoy wide circulation.

In 1995, the veteran pro-life researcher exposed the long-standing eugenic abortion record of Dr. Henry Foster, President Bill Clinton’s nominee for U.S. Surgeon General, resulting in the Senate’s failure to approve the nomination.

Sex Education—The Final Plague, Randy Engel’s first full-length book on the sexual conditioning of Catholic school children, was published by Human Life International (Baltimore, MD) in 1989 and later by Tan Publishers (Charlotte, NC). Her second book, *The McHugh Chronicles* was published in

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1997, while she continued to conduct research and interviews for *The Rite of Sodomy*.

Over the last forty-five years, Randy Engel's articles have appeared in numerous Catholic publications including *Liguorian Magazine*, *Our Sunday Visitor*, *The Wanderer*, *Catholic Family News* and *Homiletic and Pastoral Review*. She has received numerous awards for excellence in investigative journalism including the prestigious Linacre Quarterly Award for Distinguished Writing by the Catholic Medical Association.

Meticulous documentation and references and easy readability are the hallmarks of Randy Engel's investigative writings, and *The Rite of Sodomy — Homosexuality and the Roman Catholic Church* is no exception to the rule. This work, now available in serial format, reads like a top-flight mystery thriller—except that it is not fiction—it is true.

A native New Yorker, Randy Engel resides in Pittsburgh, Pennsylvania, where she continues to write and lecture on traditional Catholic themes. For a listing of her current articles and books including "Sisters in Rebellion," and "Pope John Paul II's Theology of the Body—A study in Modernism" go to

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